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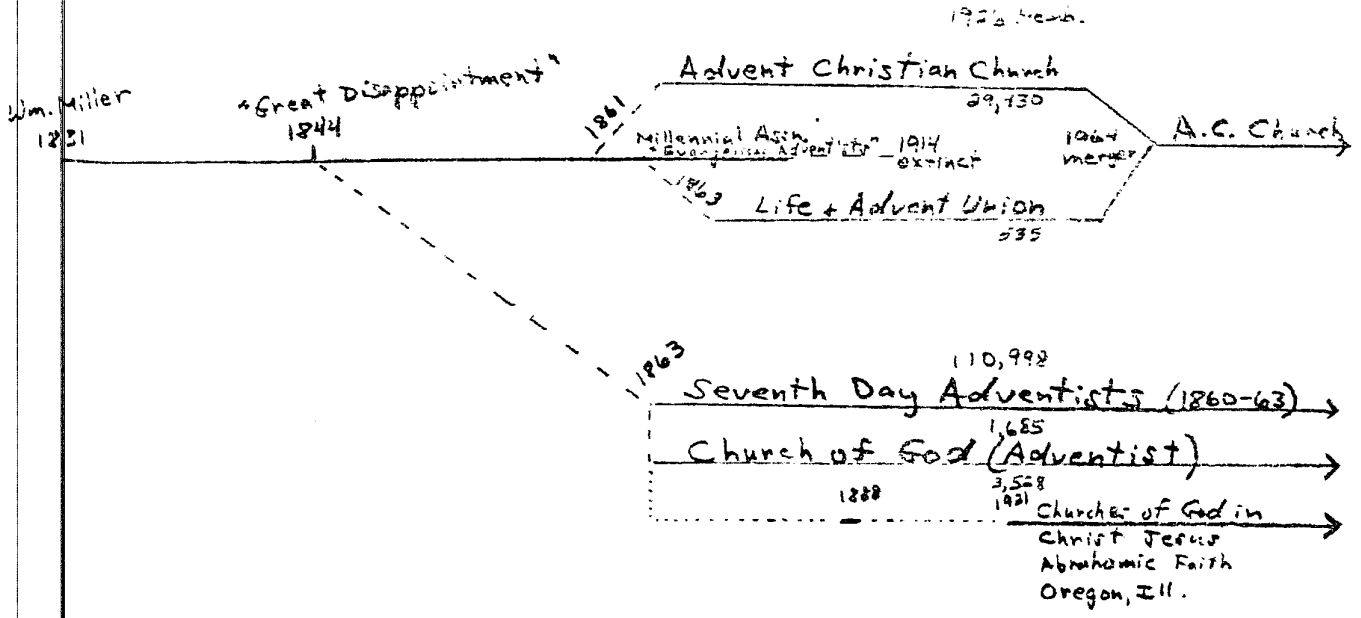
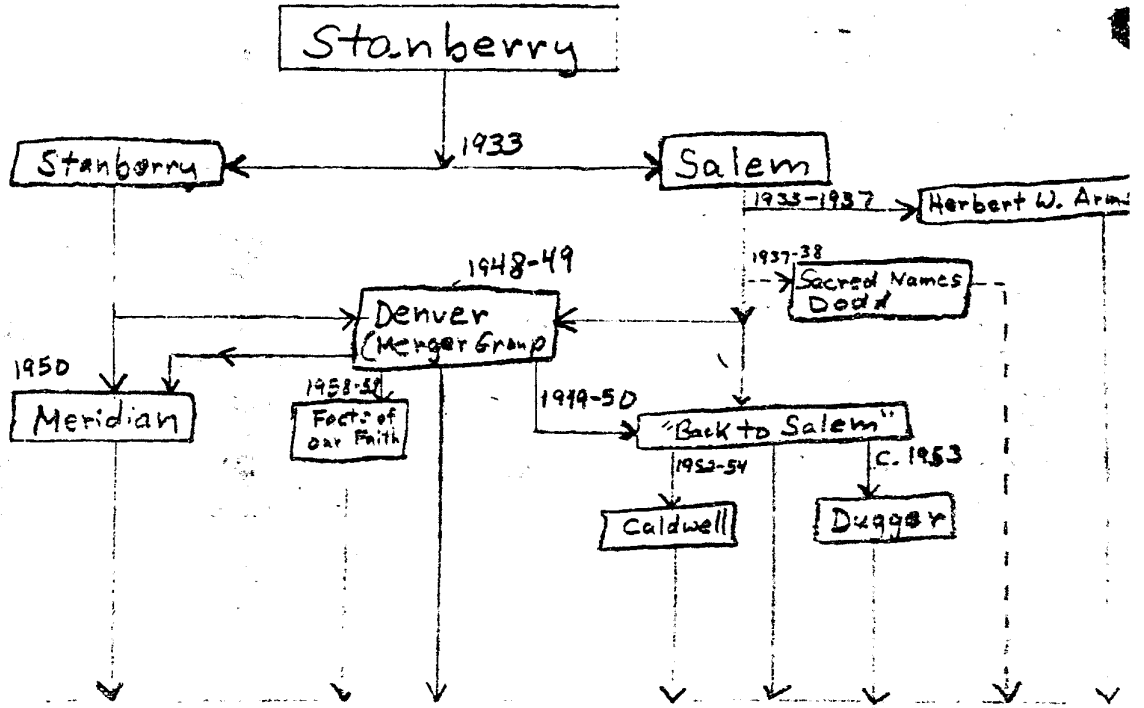
Hope of Israel
Aug. 10, 1863 - Oct. 18, 1865
Hartford, Waverly Mich.

Messenger of Truth
1853 - ?
Jackson, Mich.

Hope of Israel
May 29, 1866 - ?
Marion, Ia.

Advent and Sabbath Advocate
Marion, Ia.
1889, Stanberry, Mo.

Bible Advocate + Herald of the Coming Kingdom
Stanberry, Mo.

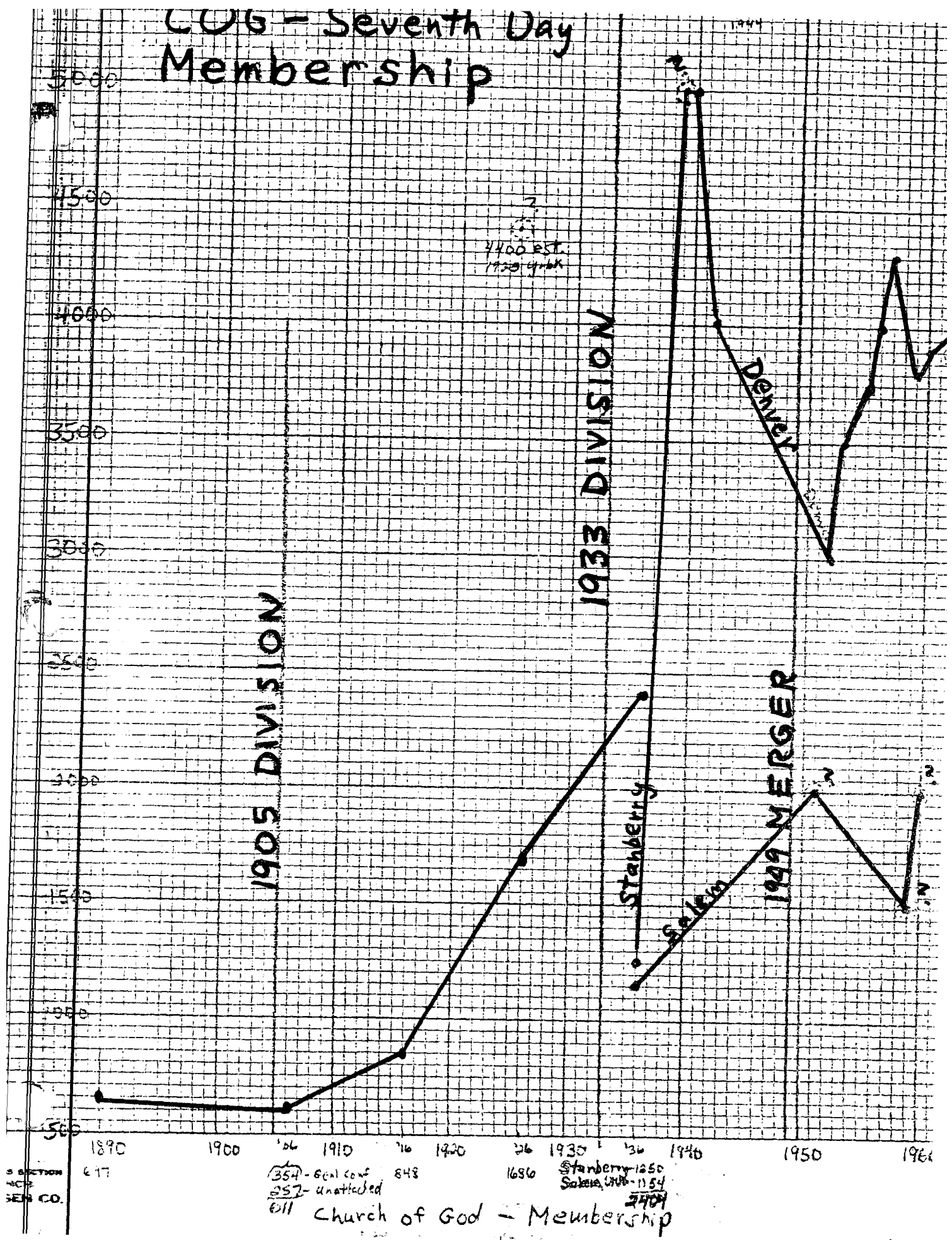


Editors of the Hope of Israel, Sabbath Advocate, and Bible Advocate:

Enos Eaton	1863
H. S. Dille	1864-1865
Gilbert Cranmer	1864-1865
Samuel Everett	1865
W. H. Brinkerhoff	1866-1868
B. F. Snoof	1868-1871
Jacob Brinkerhoff	1871-1887
	1907-1909*
	1909-1914
A. C. Long	1887-1888
W. C. Long	1888-1900
	1900-1905*
N. A. Wells	1900-1903
A. F. Dugger, Sr.	1903-1909
A. N. Dugger	1914-1932
John Kiesz	1931-1933*
William Alexander	1932-1933
Roy Dailey	1933-1935
	1943-1945
W. C. Rodgers	1935-1937
S. J. Kauer	1935-1942*
Roy Davison	1943
A. B. Craig	1942-1944*
A. S. Christenson	1945-1950
Ray E. Benight	1950-1953
Clayton L. Faubion	1953-1956
Charles E. Adams	1956-1957
Horace W. Munro	1957-1959
Max M. Morrow	1957-1959*
	1959-

* — office editor

COG - Seventh Day Membership



S. SECTION
4072
SEAS CO.

354 - Gen conf
257 - unattached
611 Church of God - Membership

2
4400 EST.
1750 4/10/66

1944

630

560

490

420

350

300

250

190

170

0

1906

1916

1926

1936

Membership - Leading States
(combined Figures)

PERF
10 X
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MO.

Term.

Mich.

OKla

Neb.

Iowa

TEX

ARK

W.Va.

Pa.

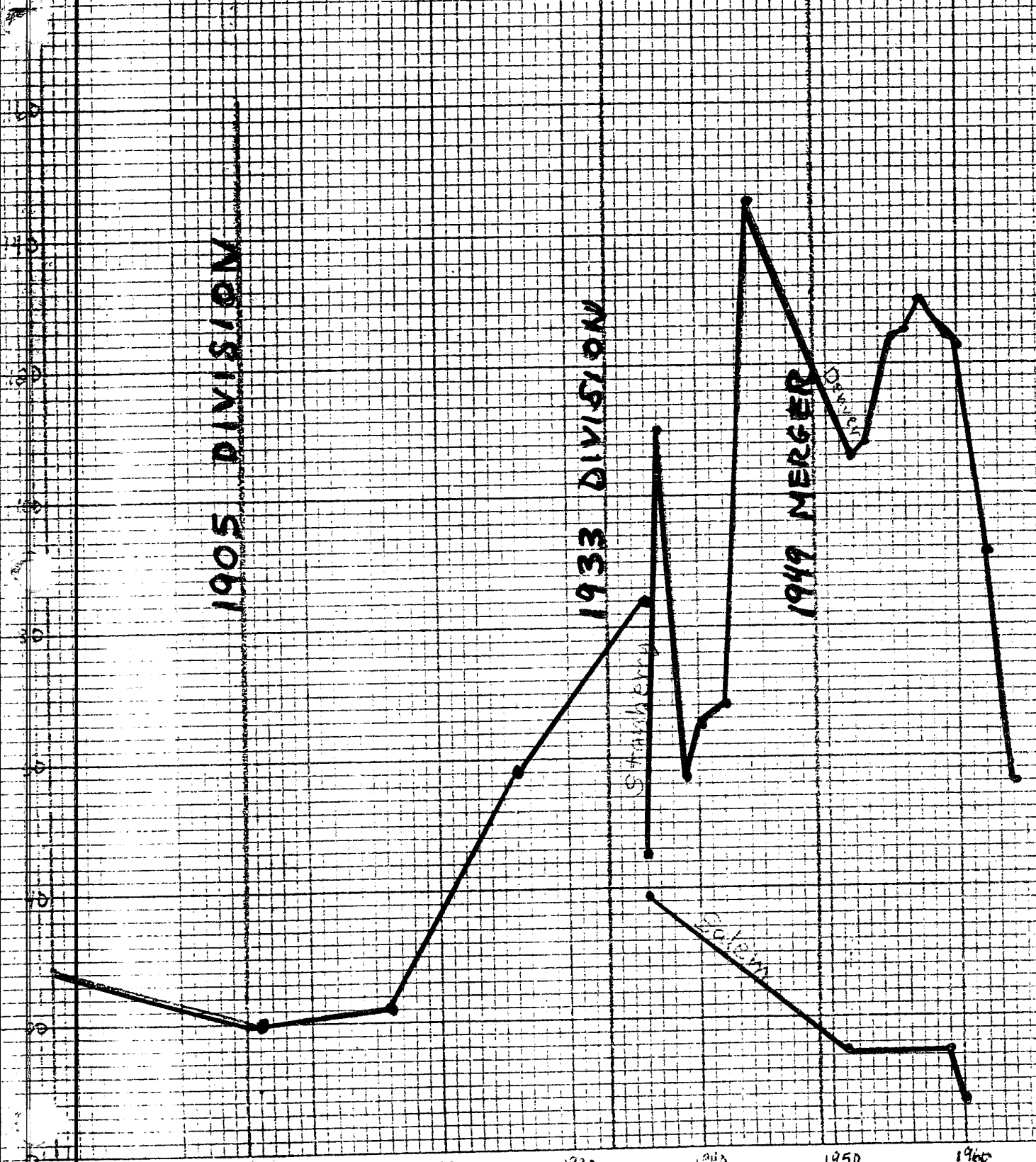
Ill.

Ind.

1937

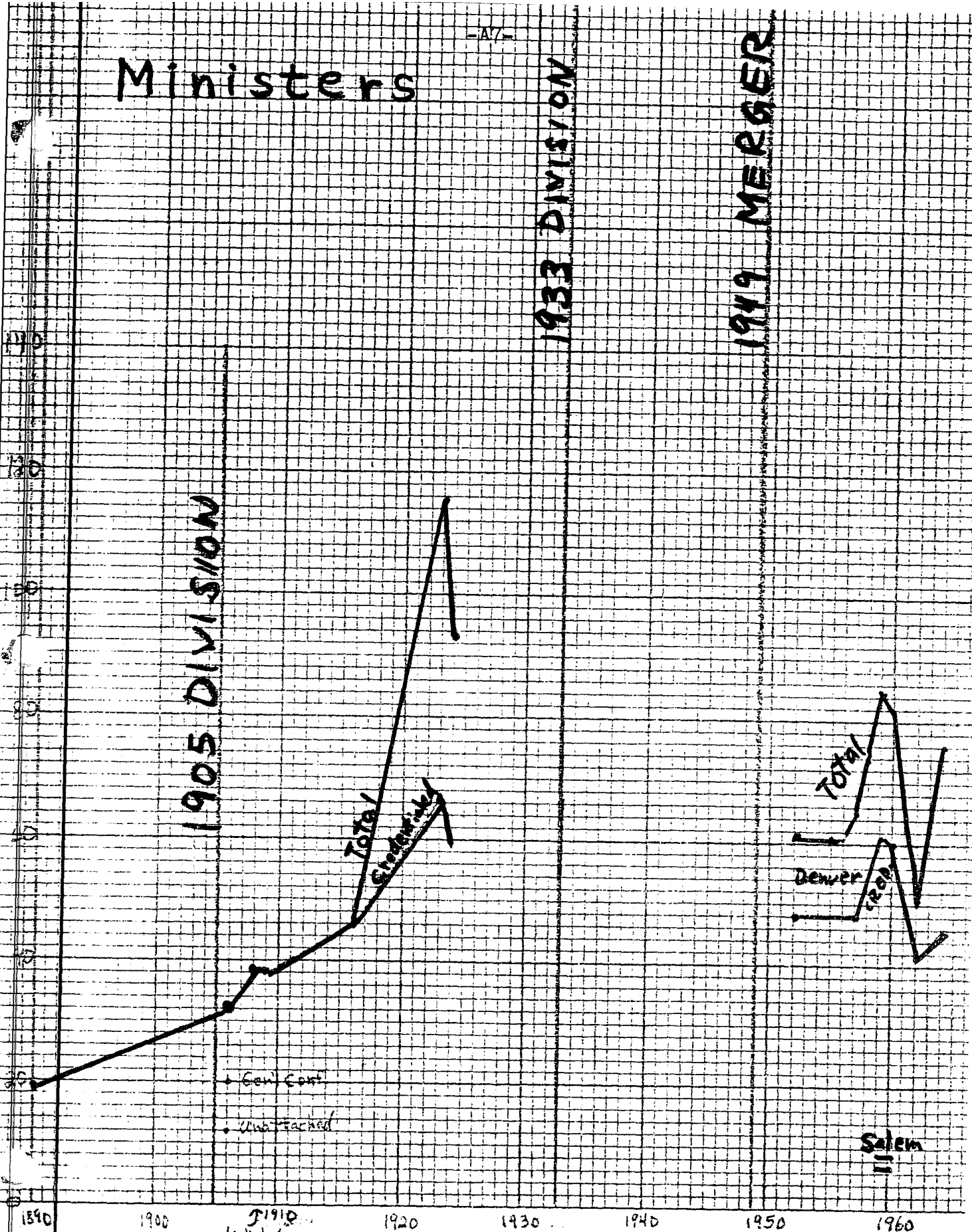
1937

Churches



Church of God - Number of Churches

Ministers



PRINTED IN U.S.A.

Church of God - Ministers
 [1926, 1936 censuses did not report ministers]
 Total is total lower is credential

DATES -48-

1860 Marion, Iowa June 19, 1860

1870

2-1 76 PARSONS, S. D → Lad. (1908)

1880

3-4

1890

3

1900

2

1910

1920

1930

1940

1950

Church of God - Dates of Organization of Churches

* No. churches estab. Gen'l. Conf. - Unattached

General Conference Churches

Unattached Congregations

1906 CENSUS

General Conference

<u>State</u>	<u>Churches</u>	<u>Members</u>
Missouri	4	159
Oklahoma	2	79
Iowa	2	60
Nebraska	<u>2</u>	<u>56</u>
	10	354

Unattached Congregations

Michigan	6	153
Missouri	2	44
Oklahoma	1	36
Illinois	<u>1</u>	<u>24</u>
	10	257

1916 CENSUS

Missouri	7	379
Michigan	3	153
Oklahoma	4	130
Iowa	2	50
Alabama	1	25
Others (Colo., Fla., Ind., Wash., W. Va.)	<u>5</u> (one each)	<u>111</u>
	22	848

1926 CENSUS

Church of God (Adventist)

<u>State</u>	<u>Churches</u>	<u>Members</u>
Missouri	15	669
Oklahoma	12	249
Nebraska	3	147
Texas	2	100
Idaho	1	84
Iowa	3	69
Alabama	3	63
South Dakota	1	57
California	2	42
Arkansas	2	39
Oregon	2	39
Wisconsin	3	31
Indiana	1	24
Michigan	2	20 (most of Michigan still independent)
West Virginia	1	15
North Carolina	1	13
Kansas	1	11
Pennsylvania	1	7
Florida	<u>1</u>	<u>7</u>
	58	1686

1936 CENSUS

Church of God (Adventist) — Stanberry

Missouri	11	279
Oklahoma	5	209
Texas	3	123
West Virginia	3	104
Iowa	3	97
Nebraska	2	87
Wisconsin	5	85
Idaho	2	55
Washington	4	53
Michigan	2	46
Oregon	2	46
Arkansas	1	25
Colorado	1	24
Kansas	<u>1</u>	<u>17</u>
	45	1250

Church of God (Salem, West Virginia)

Tennessee	3	224
Missouri	6	175
Oregon	2	100
Michigan	3	99
West Virginia	4	81
Oklahoma	4	75
Kansas	1	66
Connecticut	1	60
Arkansas	3	54
Alabama	2	53
Texas	3	52
California	2	49
Pennsylvania	2	24
New York	1	20
Idaho	1	17
Vermont	<u>1</u>	<u>5</u>
	39	1154

CHURCH OF GOD (ADVENTIST)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (Adventist) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of God (Adventist) comprises all baptized persons who have been received into fellowship in the local churches upon profession of faith.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD (ADVENTIST)

ITEM	Total	PER CENT OF TOTAL	
		In urban territory	In rural territory
Churches (local organizations).....	53	13	40
Members.....	1,680	241	1,439
Members per church.....	31.7	10	27.5
Members by sex:			
Male.....	712	102	610
Female.....	968	142	826
Sex not reported.....	40	40	0
Males per 100 females.....	77.0	71.8	77.0
Members by age:			
Under 13 years.....	43	12	31
13 years and over.....	1,637	218	1,419
Age not reported.....	60	11	49
Per cent under 13 years.....	2.6	6.2	2.2
Church edifices:			
Number.....	12	2	10
Value—Churches reporting.....	12	2	10
Amount reported.....	\$25,890	\$6,890	\$19,000
Average per church.....	\$2,151	\$3,445	\$1,900
Debt—Churches reporting.....	\$975	\$0	\$975
Amount reported.....	3	3	0
Churches reporting "no debt" on church edifice.....	8	1	7
Expenditures during year:			
Churches reporting.....	30	9	21
Amount reported.....	\$13,857	\$2,216	\$11,641
Current expenses and improvements.....	\$785	\$75	\$710
Current expenses and improvements.....	\$1,805	\$1,200	\$605
Benevolences, missions, etc.....	\$9,082	\$1,200	\$7,882
Average expenditure per church.....	\$466	\$216	\$250
Sabbath schools:			
Churches reporting.....	23	8	15
Officers and teachers.....	126	43	83
Sabbath schools.....	685	183	502

Urban territory includes all cities and other incorporated places which had 2,000 inhabitants or more in 1926, the date of the Federal census; rural territory comprises the remainder of the country.

Per cent not shown where base is less than 10.

Based on membership with age classification reported.

The data given for 1926 represents 58 active organizations (Church of God (Adventist)), with 1,680 members. The classification by sex was reported by 50 churches, and the classification by age was reported by 54 churches, including, however, only 11 which reported any members under 13 years of age. No parsonages were reported.

Comparative data, 1890-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. In 1905 a number of churches withdrew, and these unattached congregations are not included in the figures for 1906; subsequently they were included with Independent Churches or merged with other Adventist bodies.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF GOD (ADVENTIST)

ITEM	1926	1916	1906	1890
Churches (local organizations).....	53	72	10	29
Increase over preceding census:				
Number.....	36	12	-10	
Per cent.....				
Members.....	1,680	813	351	617
Increase over preceding census:				
Number.....	863	461	-293	
Per cent.....	96.8	123.5	-15.3	
Average membership per church.....	31.7	39	35	22
Church edifices:				
Number.....	12	8	3	1
Value—Churches reporting.....	12	8	3	
Amount reported.....	\$25,890	\$5,300	\$1,660	\$1,100
Average per church.....	\$2,151	\$1,015	\$550	\$1,100
Debt—Churches reporting.....	3		1	
Amount reported.....	\$975		\$700	
Expenditures during year:				
Churches reporting.....	30	10		
Amount reported.....	\$13,857	\$2,216		
Current expenses and improvements.....	9	3		
Benevolences, missions, etc.....	21	7		
Average expenditure per church.....	\$466	\$221		
Sabbath schools:				
Churches reporting.....	23	16	9	
Officers and teachers.....	126	43	23	
Sabbath schools.....	685	183	103	

1. A minus sign (-) denotes decrease. 2. Per cent not shown where base is less than 10.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God (Adventist) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1903 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sabbath schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list, which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD (ADVENTIST)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			Males per 100 females (1)	
	Total	Urban	Rural	Male	Female	Total	Sex ratio			
							per 100 females	(2)		
United States.....	58	19	43	1,655	211	1,412	712	925	49	71.0
Middle Atlantic:										
Pennsylvania.....	1	1	1	7	7	7	2	6		
West Virginia.....	1	1	1	24	24	24	9	15		
East North Central:										
Indiana.....	1	2	2	20	11	20	11	20		
Michigan.....	3	2	1	31	19	31	20	31		
Wisconsin.....	1	1	1	29	10	29	10	29	11	71.1
West North Central:										
Iowa.....	3	3	12	69	40	69	30	31		
Missouri.....	15	3	1	57	65	37	28	31		
South Dakota.....	1	1	1	17	11	17	4	6		
Nebraska.....	3	3	1	11	6	11	6	6		
Kansas.....	1	1	1	15	6	15	6	9		
South Atlantic:										
West Virginia.....	1	1	1	13	6	13	7	7		
North Carolina.....	1	1	1	7	3	7	4	4		
Florida.....	1	1	1	63	11	63	14	35		
East South Central:										
Alabama.....	3	3	3	30	15	30	16	23		
Georgia.....	2	1	1	21	24	19	130	91.5		
West South Central:										
Texas.....	13	1	11	219	4	245	63	32		
Oklahoma.....	2	2	2	100	100	68	40	40		
Mountain:										
Montana.....	2	1	1	84	25	59	38	40		
Idaho.....	2	2	2	39	17	22	18	21		
Pacific:										
Oregon.....	2	1	1	42	42	17	25	25		
California.....	2	2	2	42	42	17	25	25		

1 Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF GOD (ADVENTIST)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	1906	Under 13 years	13 to 64 years over	65 and over	Per cent not reported, 1911
United States.....	58	22	10	1,686	818	351	40	1,593	50	2.6	
Michigan.....	2	8	8	20	153	31	4	10	10		
Wisconsin.....	3	3	2	31	69	69	7	55	11		
Iowa.....	3	7	4	69	379	139	7	613	14	1.1	
Missouri.....	15	7	2	4	147	50	10	137	10	0.8	
Nebraska.....	3	3	1	63	23	70	2	63	10	0.8	
Alabama.....	12	4	2	240	130	70	2	217	403	15	
Oklahoma.....	17	6	6	438	111		20	403	15	4.7	

1 Based on membership with ago classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, 1926, BY STATES, 1926: CHURCH OF GOD (ADVENTIST)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	VALUE OF CHURCH PROPERTY		DEBT OF CHURCH BODIES	
		Churches reporting	Amount	Churches reporting	Amount
United States.....	63	12	\$25,879	3	\$375
Missouri.....	15	4	8,320	2	670
Other States.....	43	8	17,359	1	75

TABLE 6.—CHURCH EXPENDITURES AND SABBATH SCHOOLS, BY STATES, 1926: CHURCH OF GOD (ADVENTIST)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SABBATH SCHOOLS		
		Total amount	For current expenses and improvements, etc.	For benevolences, missions, etc.	For other purposes	Total	Open	Scol-ers
United States.....	58	\$11,857	\$1,805	\$9,052	23	126	675	
Missouri.....	15	3,415	992	2,423	6	33	123	
Oklahoma.....	12	1,557	271	1,286	6	32	215	
Other States.....	31	6,892	3,742	5,370	11	61	224	

HISTORY, DOCTRINE, AND ORGANIZATION

DENOMINATIONAL HISTORY

In 1865 a number of Adventists in Michigan, under the leadership of Elder Cranmer, organized in protest on some points of doctrine held by the main body of Seventh-day Adventists. They refused to acknowledge the divine inspiration of Mrs. Ellen G. White, one of the founders of that denomination, and declined to use the name adopted by the main body in 1860, holding instead to what they considered their proper name, "The Church of God." Under this name they began to issue a new denominational paper and to form new organizations throughout the country.

The membership of the denomination is scattered over a large part of the United States, not merely as a result of removal from the chief centers of the denomination, but by the addition of individuals who, while they accepted the general principle of the observance of the seventh day and had faith in the second coming of Christ, declined to join the main body of the Seventh-day Adventists, or withdrew from it. In a few cases such individuals formed independent local churches, not identified ecclesiastically with the Church of God, and yet some what affiliated with it. In 1903 these were registered as a separate body under the title of Churches of God (Adventists), Unattached Congregations. Such organizations, if any of them existed, were probably included in both 1910 and 1926 among the independent churches or merged with other Adventist bodies.

1 This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Elder A. N. Dugger, of the Church of God Publishing House, and approved by him in its present form.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Church of God (Adventist) for the census years 1936, 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number	45	58	22	10
Increase over preceding census:				
Number	-430	93.8	120.5	
Percent	-25.9	20	39	
Members, number	1,250	1,058	848	354
Increase over preceding census:				
Number	224	224	404	
Percent	28	20	39	
Average membership per church	27	18	38	35
Church edifices, number	17	12	8	3
Value—amount reported	\$22,000	\$28,850	\$1,000	\$1,000
Average value per church	\$1,300	\$2,404	\$1,250	\$1,000
Debt—number reported	\$1,300	\$2,404	\$1,250	\$1,000
Amount reported	2	2		
Parsonage, number	1	1		
Value—amount reported	\$1,000			
Amount reported				
Expenditures:				
Churches reporting, number	32	20	10	
Amount reported	\$9,732	\$13,887	\$2,353	
Amount reported	\$1,265			
Pastor salaries	\$318	\$4,805	\$1,238	
All other salaries	\$20			
Repairs and improvements	\$300			
Payment on church debt, excluding interest	\$321			
All other current expenses, including interest	\$2,013	\$9,082	\$1,100	
Local relief and charity, Red Cross, etc.	\$1,400			
Home missions	\$1,588			
Foreign missions	\$301	\$350	\$230	
To general headquarters for distribution				
All other purposes	25	23	23	0
Average expenditure per church	\$301	\$690	\$230	\$30
Sabbath schools:				
Churches reporting, number	154	151	151	62
Officers and teachers	649	636	636	330
Scholars				

* Percent not shown where base is less than 100.

A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God (Adventist) by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sabbath schools. Table 4 gives for selected States the number and membership of churches for the four census years 1906 to 1936, together with the membership for 1929 and 1931 as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of church edifices and the debt on such property for 1936. Table 6 shows, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

CHURCH OF GOD (ADVENTIST)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (Adventist) for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. The membership of this denomination comprises all baptized persons who have been received into fellowship in the local churches upon profession of faith.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	PERCENT OF TOTAL	
		In urban territory	In rural territory
Churches (local organizations), number	45	30	70.0
Members, number	1,250	220	20.1
Average membership per church	28	36	20.7
Membership by sex:			
Males	612	153	24.1
Females	723	174	24.1
Evangelists reported	15	87.4	66.0
Men per 100 females	70.8		
Membership by age:			
Under 13 years	66	21	31.8
13 years and over	1,024	209	20.4
Age 1936 reported	171	0	0.0
Percent under 13 years	5.3	4.5	4.5
Church edifices, number	22	5	22.7
Value—amount reported	17	5	29.4
Amount reported	\$22,000	\$8,300	37.7
Contributed prior to 1936	\$22,000	\$13,800	62.6
Value per church	\$1,000	\$1,660	100.0
Debt—number reported	2	1	50.0
Amount reported	\$1,300	\$1,300	100.0
Number reported	2	2	100.0
Parsonage, number	1	1	100.0
Value—amount reported	\$1,000	\$1,000	100.0
Amount reported			
Expenditures:			
Churches reporting, number	32	9	28.1
Amount reported	\$9,732	\$3,097	31.6
Amount reported	\$1,265	\$1,265	100.0
Pastor salaries	\$318	\$150	47.2
All other salaries	\$20	\$20	100.0
Repairs and improvements	\$300	\$300	100.0
Payment on church debt, excluding interest	\$321	\$321	100.0
All other current expenses, including interest	\$2,013	\$1,106	54.9
Local relief and charity, Red Cross, etc.	\$1,400	\$1,400	100.0
Home missions	\$1,588	\$1,588	100.0
Foreign missions	\$301	\$301	100.0
To general headquarters for distribution	\$301	\$301	100.0
All other purposes	25	6	24.0
Average expenditure per church	\$301	\$260	86.4
Sabbath schools:			
Churches reporting, number	154	6	3.9
Officers and teachers	649	26	4.0
Scholars		400	61.6

* Percent not shown where base is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL DISTRICTS, MEMBERSHIP BY SEX, AND SABBATH SCHOOLS, BY STATES, 1930

GEOGRAPHIC DIVISIONS AND STATE	NUMBER OF CHURCHES		MEMBERSHIP BY SEX				MEMBERSHIP BY SABBATH SCHOOLS			
	Total	Rural	Total	Male	Female	Total	Children	Officers and teachers		
									Urban	Urban
United States	45	9	1,050	523	527	15	70.6	25	154	619
EAST NORTH CENTRAL										
Illinois	2	1	45	18	27	2	22	1	6	20
Michigan	5	5	85	32	53	2	53	2	8	11
WEST NORTH CENTRAL										
Indiana	3	2	97	33	64	1	55	1	7	17
Ohio	11	11	270	97	173	7	167	7	41	155
Wisconsin	2	2	87	30	57	2	67	2	21	75
Nebraska	1	1	17	8	9	1	9	1	4	12
Kentucky										
SOUTH ATLANTIC										
West Virginia	3	2	101	70	31	3	51	3	12	91
WEST SOUTH CENTRAL										
Alabama	1	1	25	25	0	0	19	4	31	189
Arkansas	5	5	209	86	123	60.9	65	1	4	40
Oklahoma	3	1	123	89	34	58	65			
TEXAS										
MOUNTAIN										
Idaho	2	2	55	20	35					
Colorado	1	1	24	12	12					
PACIFIC										
Washington	4	2	53	35	18	25	23	2	7	24
Oregon	2	2	46	20	26			1	13	15

1 Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

STATE	NUMBER OF CHURCHES					NUMBER OF MEMBERS					MEMBERSHIP BY AGE, 1936	
	1936	1923	1910	1906	1900	1936	1916	1900	Under 13 years	13 and over	Per cent under 13 1	Age not reported 13 1
United States	45	9	22	10	1,350	1,680	848	354	55	1,024	171	6.1
Michigan	2	2	3		49	20	153		4	42		
Wisconsin	5	3	3		85	31	83		2	83		
Iowa	3	3	2		97	69	50		12	86		
Illinois	11	15	7		278	659	370		159	68		1.4
Nebraska	2	3			67	147	56		12	75		
West Virginia	3				104				6	98		5.8
Alabama	5	12	4		209	240	79		6	203		2.9
Oklahoma	3	4			123				16	88		15.4
Texas	4				53				3	41		9
Washington	4				167	438	311		3	161		1.8

1 Based on membership with age classification reported; not shown where base is less than 100.

2 Includes 2 churches each in the States of Idaho and Oregon; and 1 in each of the following: Kansas, Arkansas, and Colorado.

TABLE 5.—VALUE OF CHURCHES AND AMOUNT OF CHURCH DEBT BY STATES, 1930

(Separate presentation is limited to States having 3 or more churches reporting value of edifices)

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Amount	Churche reporting	Amount	Churche reporting
United States	45	23	\$22,080	9	\$1,390	
Missouri	11	7	6,100			
Other States	34	16	10,980	2	1,390	

1 Includes 2 churches in each of the following States—Iowa, Oklahoma, and Idaho; and 1 in each of the following—Michigan, Nebraska, Arkansas, Texas, and Washington.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

(Separate presentation is limited to States having 3 or more churches reporting)

STATE	Total number of churches	EXPENDITURES				
		Churche reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improve-ments
United States	40	32	\$9,732	\$1,505	\$35	\$319
Iowa	3	3	460			130
Missouri	11	6	543			135
Oklahoma	5	4	646	200	10	
Washington	4	4	1,747	700		
Other States	22	15	0,330	365	25	63

EXPENDITURES—continued

STATE	Payment on church debt, ex-cluding interest	Other current ex-penses, in-cluding interest	Local relief and charity	Home mis-sions	Foreign mis-sions	To general head-quarters	All other purposes						
								Amount	Churche reporting	Amount	Churche reporting	Amount	Churche reporting
United States	\$520	\$898	\$321	\$2,943	\$1,106	\$1,700	\$988						
Iowa	120	210	3				185						
Missouri		15	3				206						
Oklahoma		102	43				280						
Washington	400	97	10	100			160						
Other States		612	265	2,843	1,106	920	233						

1 Includes 2 churches in each of the following States—Michigan, Wisconsin, West Virginia, Texas, Idaho, and Oregon; and 1 in each of the following—Nebraska, Kansas, and Arkansas.

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

In the year 1863 there were many people in various parts of the United States who held to the observance of the seventh-day Sabbath; and were looking for the soon return of Christ, but who either had never been connected with the Seventh-day Adventists, or who had rejected the inspiration of the so-called "visions" of Mrs. E. G. White. These people were scattered and unorganized. In the summer of 1863 a number of them associated together and began the publication of a monthly paper, named "The Hope of Israel." The first issue was dated August 10, 1863, and was issued from Hartford, Mich. Enos Easton was editor and Samuel Davison and Gilbert Cranmer were leaders of the work. Some of those supporting the paper were loosely organized under the name "Church of Christ" while others held to the name "Church of God." But they were united in faith in the soon coming of Christ and a number of other doctrines, and also were opposed to accepting the "visions" of Mrs. E. G. White.

The paper was soon moved to Waverly, Mich., where publication continued until October 1865, when it was forced to discontinue for lack of financial support. In the month of May 1866, "The Hope of Israel" was revived, being issued at Marion, Iowa, by an association of some of the original group, and others who had joined with them, under the name "Christian Publishing Association." The movement had received fresh impetus through two prominent Adventist ministers, who had refused to accept the inspiration of Mrs. E. G. White, joining with them. These were B. F. Snook and W. H. Brinkerhoff, who with W. F. Carver, were the leaders of the revived work. Later Jacob Brinkerhoff became one of the principal leaders. The name "Church of God" was then in general use by these brethren and soon was adopted as a distinctive name. The ministers were practically all evangelists, and local churches were established throughout the country.

The history of the church is closely connected with the history of the publication which continued to be published in Marion, Iowa, until the year 1889, when it was moved to Stanberry, Mo. The name of the paper was changed several times, and it is now known as "The Bible Advocate and Herald of the Coming Kingdom."

Some of the churches formed remained independent from the general organization, although holding the same beliefs. In 1906 these were registered as a separate body under the title of Churches of God (Adventist) Unattached Congregations. Many such independent groups still exist.

DOCTRINE

The Church of God (Adventist) has no formal written creed but believes in constantly growing in the knowledge of the Bible, which it accepts as the sole rule of faith and practice. Among the doctrines upon which the church as a whole stands united are: (1) The observance of the seventh day of the week as a whole Sabbath. (2) The literal and premillennial second coming of Christ, and that present-day events indicate that this will take place soon. (3) The unconscious state of the dead. (4) The resurrection of the righteous dead at the second advent of Christ and their reign with Christ on the earth during 1,000 years of restitution. (5) The complete destruction of the wicked at the end of the 1,000 years. (6) The eternal reward of the righteous on the earth, made new. (7) That Christ was crucified on Wednesday and arose near sundown Saturday. (8) That the Lord's Supper service was instituted by Christ to take the place of the ancient Passover, and should be observed annually, at the time of the Passover. (9) That the Ten Commandment law is recognized in Scripture as distinct from the Law of Moses. (10) That sin is the transgression of the Ten Commandment law. (11) That acceptance of Christ is followed by repentance, baptism by immersion in water, and the reception of the Holy Spirit, followed by righteous living.

¹ This statement, which differs somewhat from that published in vol. II of the Report on Religious Bodies, 1926, was furnished by Roy Davison, president, General Conference of the Church of God, Stanberry, Mo., and approved by him in its present form.

ORGANIZATION

In polity the denomination is essentially congregational. This is modified somewhat by the fact that a large proportion of the membership is composed of isolated members. Where there are enough members in a State, they are organized into a local conference. At this writing there are nine such conference organizations, some of which include several States. Each local conference has an executive board which directs the evangelistic work in its territory. Of the titles received, one-tenth is sent for the work of the General Conference, which includes all the local conferences and all unorganized territory.

Candidates for the ministry first are issued licenses on recommendation of a church or conference. After having gained experience and proven their calling, they may be ordained into the ministry by prayer and the laying on of hands in a public service, by other ordained ministers of the church. Ministers are referred to by the title "elder," no other religious titles indicating office being used.

WORK

The organized conferences employ evangelists who work for the spreading of the gospel and the building up of the church in their territories. Work in unorganized territory is conducted by the General Conference, with funds given or allotted for that purpose.

The church maintains one publishing house from which is issued many books and tracts. Besides the general church paper, "The Bible Advocate," there are also issued, "The Sabbath School Missionary and Young People's Friend," a biweekly for children and young people; "The Field Messenger," a monthly church news magazine; and "The Sabbath School Quarterly," a quarterly booklet of Bible lessons. The printing plant is known as "The Church of God Publishing House," and is located at Stanberry, Mo.

STATISTICS

From 1917 a difference of opinion arose among the members in regard to the fundamental principles and tenets of the church and it divided into factions. Later, one faction withdrew. The faction which claimed to adhere to the original teachings and tenets of the church adopted the word "original" as part of the title and legal name inserted it into the name of the denomination, which has since been known as The (Original) Church of God, incorporated in 1922.

DOCTRINE

This denomination stands for the whole Bible, rightly divided. It believes in and teaches repentance, justification, regeneration as defined by Martin Luther; sanctification as set forth by John Wesley; living healing for the body, not exclusively, but does believe in praying for the sick; the millennium second coming of Jesus; eternal life for the righteous; and eternal punishment, with no liberation or annihilation for the wicked.

This church invites all persons who are true in Christ and live a Christian life to become members. Christian fruits are taken as an evidence of Christian living for they then fruits ye shall know them. The only reason for exclusion is a known violation of God's word, for each member is accountable to God. Conscience binding creeds are regarded as being contrary to the Scripture and love.

It accepts pentecostal experience, when, under divine power of the Holy Ghost, it speaks in other tongues as the Spirit gives utterance, as the disciples did on the Day of Pentecost. (Acts 2: 4)

All Christians who are eligible to vote, have a right to vote, remembering to obey all laws that are not sinful to obey and if anyone is elected to an office to let God rule in his heart and office.

The ordinances of the church are baptism by immersion, the Lord's Supper, tithing, and free-will offerings.

ORGANIZATION AND WORK

This church, in its organization, is founded on the practices of the apostolic church of God. Like the early churches, each individual organization takes a local name, such as the Church of God at Corinth, etc. They have local Government, each church with its pastor, officers, and members having authority to transact its own business, such as dealing with its own members, finances, and church property.

It recognizes the orders of the ministry as given in the New Testament—apostles, exhorters, evangelists, bishops (elder bishops), and teachers as given in Eph. 4: 11-14. Any local church may recommend a person whom it believes to be a gift of God and qualified for the ministry, and after an examination by the presbytery, he may be ordained or licensed to preach.

A general convention meets annually in the autumn at Chattanooga, Tenn. It is a delegated body in which all the churches are represented.

In connection with the usual work of evangelization, the church has a general office and publishing house, located at Chattanooga, Tenn. This city is also the location of the editorial headquarters of the denomination. Here a church manual, various tracts and other church literature, as well as the official organ, The (Original) Church of God Sunday School Weekly, are published.

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (Salem, W. Va.) for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The disciples (members) shall consist of all faithful men and women whom the Lord has seen fit to add unto the Church of God, who keep the commandments of God and the faith of Jesus, as upheld in the constitution of this church.

This body was not reported prior to 1936, hence no comparative data are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL	
				Urban	Rural
Churches (local organizations), number.....	39	15	24	41.2	63.8
Members, number.....	1,154	475	679	41.2	63.8
Average membership per church.....	30	32	28	41.0	63.1
Membership by sex:				40.8	63.2
Male.....	399	167	232		
Female.....	755	308	447		
Males per 100 females.....	62.8	64.2	61.9		
Membership by age:				43.2	56.8
Under 13 years.....	65	470	619		
13 years and over.....	1,089	1.1	8.8		
Percent under 13 years.....	6.6				
Church edifices, number.....	12	5	7	64.6	35.4
Value—number reporting.....	10	3	7	61.2	33.8
Amount reported.....	\$9,600	\$3,200	\$2,500	76.6	24.4
Constructed prior to 1936.....	\$7,350	\$4,000	\$350		
Constructed, wholly or in part, in 1936.....	\$2,250	\$2,000	\$150		
Average value per church.....	\$809	\$2,007	\$360		
Debt—number reporting.....	5			100.0	
Amount reported.....	\$1,372				
Number reporting "no debt".....	4				
Purposes, number.....	2	2		100.0	
Value—number reporting.....	2	2			
Amount reported.....	\$2,500	\$2,500			
Expenditures:					
Churches reporting, number.....	31	13	18	77.4	22.6
Amount reported.....	\$14,150	\$10,613	\$3,157	57.8	19.4
Pastors' salaries.....	\$2,075	\$2,397	\$578	61.0	15.7
All other salaries.....	\$2,181	\$2,371	\$19	33.1	61.9
Repairs and improvements.....	\$191	\$75	\$116		
Payment on church debt, excluding interest.....	\$1,620	\$1,620			
All other current expenses, including interest.....	\$1,620	\$2,910	\$33	67.1	2.0
Logical relief and charity, Red Cross, etc.....	\$181	\$169	\$12		
Home missions.....	\$73	\$67	\$6		
Foreign missions.....	\$166	\$110	\$56		
For general headquarters for distribution.....	\$1,613	\$2,232	\$1,761		
All other purposes.....	\$839	\$33	\$22		
Average expenditure per church.....	\$150	\$342	\$117		
Baptism records:					
Churches reporting, number.....	25	9	16	36.0	48.7
Churches and records.....	182	57	115	41.0	61.0
Schedules.....	794	309			

1 Percent not shown where base is less than 100.

Tables 2 and 3 present the statistics for 1936 for the Church of God (Salem, W. Va.) by States. Table 2 gives for each State the number of membership of the churches classified according to their location in urban or rural territory, membership classified by sex and by age, and data for Sabbath schools. Table 3 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in table 3 is limited to those States in which three or more churches reported expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX AND AGE, AND SABBATH SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			MEMBERSHIP BY AGE			SABBATH SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females	Under 13 years	13 years and over	Percent under 13	Churches reporting	Officers and teachers	Scholars
United States.....	39	15	24	1,154	475	679	309	755	52.9	05	1,088	3.6	25	132	754
NEW ENGLAND:															
Vermont.....	1	1		5			2	3			5				
Connecticut.....	1		1	60	60	21	30				60		1	6	57
MIDDLE ATLANTIC:															
New York.....	1	1		20	13	11	6	13			20		1	3	7
Pennsylvania.....	2	1	1	24	13	11	6	18			24		1	6	24
EAST NORTH CENTRAL:															
Michigan.....	3	1	2	90	45	51	43	66			81		1	5	13
WEST NORTH CENTRAL:															
Missouri.....	6	2	4	175	82	93	61	114	53.5	0	160	3.4	0	42	134
Kansas.....	1	1		66	66		23	43			66				
SOUTH ATLANTIC:															
West Virginia.....	4	3	1	31	53	28	20	62			81		2	12	49
EAST SOUTH CENTRAL:															
Tennessee.....	3	1	2	224	77	147	60	104	30.6	1	223	4	3	20	150
Alabama.....	2	2		53	53		24	29		31	22		2	12	34
WEST SOUTH CENTRAL:															
Arkansas.....	3	1	2	54	6	49	12	42			48		2	11	35
Oklahoma.....	4	1	3	75	4	71	22	53		6	75		1	55	23
Texas.....	3	3		52	52		26	26		2	60		1	4	26
MOUNTAIN:															
Idaho.....	1	1		17	17		8	9			17				
PACIFIC:															
Oregon.....	2	1	1	100	61	39	38	62		1	99	1.0	2	15	121
California.....	2	2		49	49		17	32			49		2	11	40

1 Ratio not shown where number of females is less than 100.
2 Percent not shown where base is less than 100.

TABLE 3.—CHURCH EXPENDITURES BY STATES, 1936 423

(Separate presentation is limited to States having 3 or more churches.)

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local charity and relief	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	39	31	\$134,130	\$2,975	\$248	\$194	\$1,620	\$2,983	\$194	\$73	\$368	\$4,043	\$339
Michigan.....	3	3	601	100			51	22	5		85	315	150
Missouri.....	6	4	864	360			15	203	19		119	203	457
West Virginia.....	4	3	1,523	1,000			5	19	5		119	1,311	20
Tennessee.....	3	3	2,906	1,000			25	50	31		31	199	10
Arkansas.....	3	3	244	48			40				30	160	20
Oklahoma.....	4	3	1,027	40			52				23	100	20
Other States.....	16	12	9,630	1,467	48	142	2,801	110	42	37	1,001	1,001	172

1 Includes 2 churches in each of the following States—Tennessee, Alabama, Texas, Oregon, and California; and 1 each in New York and Idaho.

HISTORY, DOCTRINE, AND ORGANIZATION

The Church of God (seventh day) was organized in separate church organizations in this country soon after the landing of the Pilgrims, who came here from London, England, in 1620, at which time there were known to be seven local churches in London.

In the year 1667 Stephen Mumford settled at Newport, R. I., having come from England, and in 1671 a church was organized there with William Hiscox chosen and ordained the elder. He served as pastor of the church until his death (1704) when William Gibson became pastor, serving till 1717. He was in turn succeeded by Joseph Crandall who held the pastorate until 1737. He was succeeded by Joseph Maxon and he was followed by William Bliss, who remained pastor until his death in 1808.

During this same period there were Churches of God established at the following cities in Pennsylvania: Newton, Pennepeck, Joffinsbam, and French Creek. These churches fraternized with the Churches of God in Rhode Island and others in New Jersey. Some of the New Jersey churches were at Piscataway and Cohasset. These are the oldest Sabbatarian churches in America. The Church History of New England, 1783 to 1796, chapter 11, section 10, mentions Stephen Mumford and his faith in connection with the Ten Commandments being the Christian standard of a sinless life and of keeping Saturday instead of Sunday.

The oldest Sabbatarian Christian Church in America was connected with the oldest in London—the Mill Yard Church—and on the old church records of this church is found a copy of a letter dated December 21, 1680, addressed to the church in Newport, R. I., which proves their connection. There is much other evidence in the records of both churches besides, which is set forth verbatim on page 271 of The History of the True Church by Dugger and Doid.

In the year 1705 a church was organized at Piscataway, N. J., and according to a letter from Samuel Hubbard, one of the charter members of the Newport, R. I., church, there was another church organized that year at Noddies Island, now East Boston, Mass.

Thomas Ward, a prominent lawyer of Newport, R. I., in 1680 was an outstanding member of the Rhode Island church. Richard Ward, Governor of Rhode Island, 1741-42, was a member of the church also. Col. John Banwell in 1763 was the treasurer of this church and that year served on a committee in drafting the constitution for the Brownsville University.

1 This statement was furnished by Elder A. N. Dugger, pastor of the Church of God (Salem, W. Va.), Salem, W. Va.

One of the outstanding churches of God in the early days of American history was the church at Shrewsbury, N. J. Elder Davis was pastor of that church early in the seventeenth century, and other churches in New Jersey were organized as this church branched out. For instance, the church at Piscataway was organized in 1705 and at Hopewell at about the same time. The records of this church are still to be found, and in Randolph's History of the Seventh Day Baptists it is also mentioned as one of the early Sabbatarian churches in this country. It was the Shrewsbury, N. J., church that went westward and settled in Salem, W. Va., in 1789. It was called New Salem, Va., then and is now Salem, W. Va. At this time there were churches organized at Lost Creek, W. Va., and at South Fork of Hughes River, W. Va.

Between the years 1845 and 1860 State conferences were formed and started functioning in Missouri, Iowa, Wisconsin, Minnesota, Illinois, Ohio, Michigan, New York, Vermont, Massachusetts, Connecticut, and other States. Two gospel tents were paid for and operated in the State of Iowa in evangelical meetings and tents were also in operation in other State conferences during the summer months.

In the year 1861 a general conference convened at Battle Creek, Mich., and voted to change the name, adopting the name Seventh-day Adventist, for various reasons set forth by Mrs. E. G. White, a supposed prophetess of the denomination. Because of the undaunted faith in the leadership of their prophetess, many of their leaders recommended the change in all parts of the country and the great majority of the ministers followed the decision of the church, but there was a remnant who refused to sanction this name in the place of the Scriptural name, "Church of God" mentioned just 12 times in the New Testament. Consequently they called an assembly at Battle Creek, Mich., the following year and launched a paper called the Remnant of Israel, printed monthly. This was later changed to a weekly and the name changed to the Sabbath Advocate, and later to The Bible Advocate, which is the present name of the publication. The church headquarters were transferred from Battle Creek, Mich., to Marion, Iowa, and the paper issued from there for a number of years, then it was moved to Stanberry, Mo. The name was changed from Sabbath Advocate to The Bible Advocate since being printed at Stanberry, Mo.

The reorganization.—In the fall a general meeting was called of many ministers and leaders of the church to consider a reorganization of the body patterning it more in accordance with the Bible organization. The meeting was called to convene at Salem, W. Va., on November 4, 1933. Ministers and local elders of congregations in many parts of the world were invited to attend or submit names of ministers favoring the reorganization policy, and consequently there were 145 names submitted together with the company assembled. These names were used in choosing officers, respectively, for the different offices according to the Scriptural organization. There were 12 men chosen as spiritual leaders, known as apostles (1 Cor. 12: 28), and 70 for the elders, and then 7 business stewards (Acts 6: 1 to 6).

It was unanimously voted at this gathering to move our world headquarters to Jerusalem, Palestine, and all foreign fields to consider this the world headquarters, as a work had previously been started at Jerusalem.

DOCTRINE

The doctrine of this body shall in all cases be according to the Holy Bible, and inasmuch as the Scriptures clearly teach the following points of doctrine, the same are listed as essentials of our faith: The Bible is inspired as no other writing is, and is complete, infallible, and expresses God's will to man; Jehovah alone is God, the Creator of the heaven, earth, the sea, and all therein; Jesus of Nazareth was the only begotten Son of God, conceived of the Holy Spirit, born of the Virgin Mary, and is our Lord, Savior, and Redeemer; Jesus proved his Messiahship by remaining in the tomb exactly 3 days and 3 nights, rising in the end of the Sabbath; the Holy Spirit is the Comforter, which abides in the believer; Satan is a personality and is an adversary of God and the children of God; man was created perfect originally, but through disobedience fell, bringing imperfection, death, and God's wrath upon mankind; the Christian's life must be patterned after the example of the perfect man Christ Jesus; the inspired Bible came for God's called out assembly is the "Church of God"; the apostolic organization at Jerusalem is the only one taught in the Bible for the Church of God; experiential religion, or religion personally experienced by the one regenerated by its power, is the only safe one to trust in; repentance must be preached; conversion

cons, ~~prayer and exhorting~~ will save the sick; laying on of hands is to be practiced; the Lord's Supper is to be observed annually, on the beginning of the Passover, the 14th of Nisan, and after the example of Jesus; we ought to wash one another's feet; we should observe the seventh day of the week, from even to even, as the Sabbath of the Lord; the paying of the tithe of all increase is a continued obligation; all carnal warfare, and the participation therein, is condemned; the law of the clean and unclean is still to be observed in this age; the habitual use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco, and any habit-forming drugs, is condemned; the perfection and continuity of the law; justification from sin is through Christ alone; the return of Jesus Christ will be literal, visible, personal, and is imminent; the throne of Jesus Christ will be established at Jerusalem in the person of Jesus Christ; the institution of the kingdom of heaven is at the return of Jesus; judgment is upon the house of God during the gospel age; the righteous are resurrected and rewarded at the coming of Jesus; the meek shall inherit the earth and dwell therein forever; there shall be a final regathering of the dispersed nation of fleshly Israel; the dead are unconscious; the wicked dead are resurrected to final judgment, and not to probation; the wicked are eternally destroyed; the third angel's message is a present-day message, and will continue to the advent of Jesus; and the seven last plagues are literal, and fall at the termination of this gospel age.

ORGANIZATION

This body retains the apostolic form of the primitive church and consists of: The Twelve, The Seventy, The Seven, the elders, the overseers, the helpers, and the disciples.

The Twelve have the oversight over the body of believers as a whole; The Seventy give themselves to the evangelistic ministry of the Word; The Seven have general oversight and management of the business of the church; the elders give themselves to the ministry of the Word and to prayers; the overseer under the supervision of The Twelve has general care over the church as a whole and has assistant overseers to care for the affairs of the church in States, territories, or various countries, as the need may require; the helpers give themselves to the advancement of the work and the truth, as the Lord has given them talents and opportunities; and the disciples give themselves wholly into the Lord's hands to use as He will.

explained in a preceding paragraph. The Churches of God (Adventist), Unit-
 tached Congregations, if any of these churches existed in 1936, 1926, or 1916, were
 probably included among the independent churches or merged with other Ad-
 vентist bodies. The denomination reported prior to 1936 as "Churches of God in
 Christ Jesus" is more or less a local name, and it is also known, in some localities,
 as "Church of God of the Abrahamic Faith." An investigation shows the general
 conference to be organized under the name "Church of God," but in order to dis-
 tinguish it from many other churches of this name the location of its headquarters
 is added for definiteness, as "Church of God (Oregon, Ill.)."
 These statistics were compiled from schedules sent directly to the Bureau by
 the pastor or clerk of the individual churches and the data relate to these churches
 only.

SUMMARY OF STATISTICS FOR THE ADVENTIST BODIES, 1936, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches		Number of members		VALUE OF CHURCH EDIFICES		EXPENDITURES		RUNDAY SCHOOLS	
	Total	Number of members	Churches report-	Amount	Churches report-	Amount	Churches report-	Amount	Churches report-	Scholars
1936	2,536	166,815	1,758	\$8,776,820	2,417	\$8,574,638	1,645	119,756		
Total for the group	340	26,258	313	1,867,430	327	321,922	288	18,702		
Advent Christian Church	2,054	139,254	1,302	6,890,955	1,973	6,196,143	1,465	97,462		
Seventh-day Adventist Denomina- tion	46	1,250	17	29,600	32	9,732	25	640		
Church of God (Adventist)	6	42,600	6	42,600	6	8,916	4	191		
Life and Advent Union	71	4,163	48	137,255	65	36,308	60	2,987		
Church of God (Oregon, Ill.)	14	538	13	16,300	14	1,637	3	186		
Primitive Advent Christian Church										
1926	9,876	146,177	1,819	11,968,448	2,336	7,610,869	1,759	109,770		
Total for the group	444	29,430	385	2,310,000	379	536,192	304	18,806		
Advent Christian Church	1,981	110,908	1,363	8,477,999	1,840	6,694,988	1,383	81,087		
Seventh-day Adventist Denomina- tion	58	1,656	2	25,850	30	13,887	21	865		
Church of God (Adventist)	7	853	7	81,000	6	10,881	7	314		
Life and Advent Union	88	3,528	52	164,600	63	41,935	42	1,877		
Churches of God in Christ Jesus										
1916	2,667	114,016	1,716	\$ 835,235	2,240	2,186,588	2,246	98,802		
Total for the group	534	30,597	417	1,188,070	423	274,416	379	21,007		
Advent Christian Church	2,011	79,355	1,231	2,468,495	1,737	1,867,772	1,893	74,863		
Seventh-day Adventist Denomina- tion	72	688	8	8,200	10	2,365	6	439		
Church of God (Adventist)	13	658	8	41,600	11	8,596	6	2,484		
Life and Advent Union	87	3,457	62	78,870	50	14,016	55	2,484		
Churches of God in Christ Jesus										
1906	9,357	99,755	1,471	2,425,209			2,078	69,110		
Total for the group	18	481	15	27,040			9	261		
Evangelical Adventists	541	26,790	428	\$54,323			392	16,641		
Advent Christian Church	1,684	42,211	981	1,451,087			1,458	50,225		
Seventh-day Adventist Denomina- tion	10	354	3	4,670			0	326		
Church of God (Adventist)										
Churches of God (Adventist), Unit- tached Congregations	16	277	2	2,300			5	260		
Life and Advent Union	62	400	6	20,700			7	559		
Churches of God in Christ Jesus			38	53,650			30	695		

ADVENT CHRISTIAN CHURCH STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Advent Christian Church for the year 1936 presented in table 1, which shows also the distribution of these figures between urban and rural territory.
 The membership of this denomination consists of those persons who have been admitted to the local churches, by vote of the members, upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory		In rural territory		PERCENT TOTAL
		Urban	Ru	Urban	Ru	
Churches (local organizations), number	346	119		227		34.1
Members, number	26,258	11,976		14,282		45.6
Average membership per church	76	101		63		
Membership by sex:						
Male	10,310	4,664		5,646		45.2
Female	15,948	7,312		8,636		66.5
Sex not reported	249	65.1		183.9		
Males per 100 females	65.0			65.0		
Membership by age:						
Under 13 years	480	280		200		54.1
13 years and over	23,608	10,720		12,886		75.9
Age not reported	2,170	946		1,224		43.6
Percent under 18 years	2.0	2.5		1.5		
Church edifices, number	321	109		212		34.0
Value—number reported	313	107		206		32.7
Value—number reported	\$1,867,430	\$1,346,315		\$521,115		27.9
Amount reported	\$1,810,142	\$1,345,437		\$464,705		25.7
Constructed, wholly or in part, in 1935	\$5,278	\$12,582		\$17,400		1.8
Constructed, wholly or in part, in 1935	\$5,966	\$12,582		\$22,500		2.5
Average value per church	51	40		11		8.9
Amount reported	\$129,025	\$115,916		\$13,107		26.1
Debt—number reported	117	55		62		47.0
Value—number reported	135	49		86		63.7
Amount reported	\$319,692	\$290,792		\$199,200		65.8
Expenditures:						
Churches reporting, number	327	116		211		64.5
Amount reported	\$921,922	\$216,755		\$705,167		76.5
Minister salaries	\$17,375	\$8,760		\$8,615		49.6
All other salaries	\$17,065	\$12,796		\$4,269		25.0
Repairs and improvements	\$73,220	\$27,145		\$46,075		62.8
Payment on church debt, excluding interest	\$22,716	\$19,021		\$3,695		16.2
All other current expenses, including interest	\$61,381	\$39,488		\$21,893		35.7
Local relief and charity, Red Cross, etc.	\$1,284	\$1,206		\$78		6.1
Foreign missions	\$12,481	\$7,560		\$4,921		39.4
Home missions	\$7,810	\$5,411		\$2,399		30.9
For general headquarters for distribution	\$4,569	\$2,757		\$1,812		40.3
All other purposes	\$10,014	\$5,430		\$4,584		45.7
Average expenditure per church	\$984	\$1,569		\$408		
Sunday schools:						
Churches reporting, number	288	110		178		61.8
Teachers and scholars	3,659	1,433		2,226		60.6
Scholars	15,702	9,073		6,629		42.2
Summer vacation Bible schools:						
Churches reporting, number	15	10		5		66.7
Teachers and scholars	27	17		10		63.0

History of the Church of God (7th day)

Dates and events in connection with the church and the magazine

1843-1863 First issue of the Hope of Israel. Hartford, Mich.

1. 1845, October. Hope of Israel discontinued. Had been published 2 years and 2 months.
2. 1855, May 29. First issue of Hope of Israel at Marion, Iowa. W. H. Brinkerhoff, Ed.
W. H. Brinkerhoff and B. F. Snook, S.D.A. ministers, left the church over doctrine of the 2 horned beast and the visions of Mrs. White. They with W. E. Carver formed the Christian Pub. Association and the Michigan printing equipment was donated to them.
3. 1866, July 14. First mention in the Hope of the name Church of God, for the church.
4. 1866, June 29. H. S. Dille, editor of the Hope in Michigan, leaves church and joins the Mormons.
5. 1867, April 23. First article in Hope, on taking Lord's Supper on 14th of Nisan.
6. 1868, May 19. B.F. Snook replaces W. H. Brinkerhoff as editor of the Hope.
7. 1868. B. F. Snook hold meetings--gone from editor office for 64 days. Churches raised up. Jacob Brinkerhoff cares for the work in editorial office.
8. 1868. W. H. Brinkerhoff leaves church to join universalists.
9. 1871. First volume we have listing Jacob Brinkerhoff as editor.
10. 1871. Michigan church with Eld. Gilbert Cranter leader, still using name Church of God.
11. 1872. First change in name of the paper, to Advent and Sabbath Advocate and Hope of Israel. Published by Ashabel Aldrich for the Christian Pub. Association.
12. 1873, October. The publication discontinued. Christian Pub. Assoc. dissolved. Assets sold at Sheriff sale by Ashabel Aldrich. Evidently the Christian Pub. Association went bankrupt and used Aldrich, so he took over the plant and put it up for sale by the Sheriff. Purchased by Jacob Brinkerhoff.
13. 1874, March. The publication resumed. Edited and published by Jacob Brinkerhoff now called, "The Advent and Sabbath Advocate. Pub. bi-weekly.
14. August 2, 1874. Missouri Conference organized at grove meeting near Denver, Mo.
Called: Sabbatarian Adventist Conference of Missouri
S. C. B. Williams, Pres. A. C. Long, V. P. H. R. Parins, Sec. Alistee Williams, Treas.
Committee: S. C. B. Williams, Jasper Moore, W. C. Long.
Ministers included A. C. Leard, I. M. Rogers, A. F. Dugger.
15. 1875, Aug. 12. Missouri Conference held at Hatfield, Pleasant Valley School House.
Name changed to Missouri Conference of the Church of God
16. No file copies of history from 1876 to 1881.
17. 1881. April 5. Advent and Sabbath Advocate. Begins weekly publication.
18. 1881, April 12. Article in Advocate showing why Lord's Supper should be observed once a year on 14th of Nisan. Referred to as Passover. Reports of observance.

Outline of Church of God History Page 2

20. 1891. 8th annual Missouri conference, Gentry, Mo. Sept. 4, 1891
Credentials renewed to W. C. Long, A. C. Leard, A. C. Long, A. F. Dugger
N. A. Wells, J. H. Nichols, G. W. Adaire
21. 1880 Michigan Conference organized. 1884, the 4th annual conference voted to
take the name Church of God
22. 1884, Oct. 5 General Conference organized in Michigan. Representatives mostly from
Michigan, Iowa, Nebraska and Missouri
A. C. Long, pres. A. F. Dugger, vice pres. Jacob Brinkerhoff, sec. I. N. Kramer,
Treas. Committeemen: A. C. Long, W. C. Long, John Branch
23. 1885 Oct. 23 2nd session of Gen. Conf. at Marion, Iowa
Officers elected: Pres. W. C. Long, V. Pres. J. H. Nichols, Sec. Jacob Brinkerhoff,
Treas. I. N. Kramer. Committe: L. C. Long, John Branch, A. C. Long.
Gen. S. S. Supt. John Branch. S. S. Secy W. E. Carver.
24. 1885. Publication of Advocate first taken by General Conference. Jacob Brinkerhoff
continues as editor
25. 1886, Aug. 24. Eld. E. G. Blacimon joins. Had been S. D. A. minister. Was song writer.
26. 1886. Membership report Kansas, 75 in 4 churches; Missouri 440 in 13 churches
Michigan 365 in 8 churches Iowa 61 in 4 churches
Total membership about 1000 ~~xxx~~ 80 ministers
27. 1887 Oct. A. C. Long replaces Jacob Brinkerhoff as editor of Advocate
4th annual General Conf. at Stanberry. First Gen. Conf. at Stanberry, Mo.
28. 1888, 1889 A. C. Long editor, with help of Eld. and Mrs. J. Brinkerhoff
A. C. Long and his wife both had poor health. He was editor only 2 years.
29. 1889 W. C. Long purchased the equipment and moved it to Stanberry, Mo. where he lived.
At this time the name was changed to The Sabbath Advocate. Issued weekly.
W. C. Long, editor
30. 1892 Oct. First power press used. Steam engine purchased for 130.00 to run press
They stated that the office was now well equipped.
31. 1894, May 8. First picture of any kind in Advocate. In an advertisement by
Little Jim, a dwarf, selling his book, entitled "Hard Times"
32. 1894, Oct. 18 Pacific Coast Conf. of Church of God men in school house in Linn
county, Oregon
33. ~~1894~~, 1895, Sept. 27. North Nebr. and South Dakota Conf. meets at Bassett, Nebr.
34. Dec. 24, 1895 First contributing editors named for Advocate
S. S. Davison, A. F. Dugger, A. C. Long, Jacob Brinkerhoff
35. 1897. Appeal for funds to put basement under Pub. House as floor weak and heavy
machinery in danger
36. October 26, 1897 Report that basement completed and machinery being moved.
This was in old building on 2nd st., east of present cap factory.
37. 1898, April 12 Dr. John C. Branch calls for a sanitorium to be built and operated
supported by the Church of God.

APPENDIX OUTLINE

<u>Section</u>	<u>Title</u>
A ✓	General Information
B ✓	Stanberry Material
C	Denver--Merger Group
D	Dugger Material
E	Meridian, Idaho Group
F ✓	Salem, West Virginia Group
G ✓	Caldwell, Idaho Group
H ✓	Sacred Names Material
I ✓	Bible Sabbath Association
J ✓	Gathering Call Material
K ✓	Miscellaneous

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Partial Copies of Tracts by Jacob Brinkerhoff, Almon Hall, H. C. Blanchard, Uriah Smith, R. V. Lyon	A72	"The Third Angel's Message"	B18
Copies of "Age-to-Come" paper, <u>Expositor and Advocate</u>	A84	"The Battle of Armageddon"	B35
Iowa Archives Letter Re: Snook and Waggoner Conscientious Objector Petition During the Civil War	A88	"The 1000 Year Reign With Christ"	B59
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Church of God History January 1921 contin d

1921 May First contact with ex. S.D.A. group in North Carolina. A. N. Dugger meets O. R. Gorman and A. C. Brown High Point, N. C. They and their group could join the Church of God

Eld. Dugger held debate at Wilton, West Virginia with an Eld. Neff

church established at W. Va.
Michael, new building built in 1910, \$120

Summer 1921 Dept. W. Morris, held meetings in Iowa. Young minister and school teacher

July 1922 A. L. Dugger holds meetings in Carnegie Library hall in St. Louis

July Texas conference organized. H. W. Waidinger leader. Other names Bayce, Brown, Loop, Crisp and Harrod

1921 Gen. Conf. first one attended by the German brethren of South Dakota. Christ Ki At this 1921 organizing, Eld. O. R. Gorman trained a group of colporteurs Gorman was general secretary of the general Missionary Dept. lived at Stanberry

Eld. R. E. Hesteter holds meetings at Rockwell, Mich. E. gliding of the church the Nov. 12. The Lambert, Neb. church finished and dedicated

Dec. Edgar Lippincott came to Stanberry to help print the Bible Home Instructor. He was the press agent. Opposition was unbroken dry.

1923

Jan. Funds collected to purchase book building machinery. Book failed at Stanberry but the church did not lose any money in it.

Feb. First mission of work in ~~the~~ Henry, Eld. J. M. Gorman

March active holding meetings (Miss. J. G. Smith, W. W. Haddock, Against O. R. Gorman, W. Va. J. W. Williams and Wm. Alexander, R. A. Barnes, G. E. Gaskin M. W. Unglicker, in Texas; R. H. Walker in Okla. A. W. Dugger in Ia. F. C. Hibbard in Mo. J. G. Bartlett, in Okla)

May 1923 A. N. Dugger and Effie Carpenter married (Carpenter married in 1912 already)

June Eureka, S. D. carpentering. A. N. Dugger attended met young ~~and~~ aspiring minister, John Elias

July, 1923 Conference organized in Wisconsin, at Stanley, Wisc.

1923 Colporteur work in full swing. Weekly reports from the active colporteurs Under direction of O. R. Gorman.

E. C. Brotherry made \$5.00 an hour. Deloris Buck had good success many others took up the work. Taking orders for and selling Bible Home Instructions. They took the orders and then delivered later.

Northwestern conference organized and Gen. Conf. sent \$100 a month to help the work in Ia.

The Cons of Truth tract series announced and listed for distribution

Radio a new thing then. Talk of the Church of God setting up a station. Would cost \$50,000. One brother pledged \$1000 but no reports of others and nothing done.

Eld. Ed. Sawyer holds meetings in Wisconsin and seems to have moved there and was active in leading the work there for some time.

at one time he was locked out of a church he was using for meetings.

THE SABBATH RECORDER, JUNE 16, 1859.

...the report... was then adopted... The Committee on Publications reported... The Committee on Resolutions presented... The Committee on Preaching announced... L. M. Cottrell being called upon... D. P. Curtis was next called upon... In relation to the article signed "Poor Pilgrim" we have somewhat to say... The Association then adjourned for our hour... Further notice of the doings of this Association next week... In relation to the article signed "Poor Pilgrim" we have somewhat to say... The Association then adjourned for our hour... Further notice of the doings of this Association next week... In relation to the article signed "Poor Pilgrim" we have somewhat to say... The Association then adjourned for our hour... Further notice of the doings of this Association next week...

T. D. Brown, and J. H. Smith. The report was then adopted. The Committee on Publications reported in substance that they had considered the subject before them, and found nothing in it to report to the Association. The Committee on Resolutions presented their report, the resolutions adopted by the Eastern Association at its session last month. This report, or the discussion of it, was made the order of business at two o'clock, P. M. The Committee on Preaching announced that Elder Fisher would preach this evening; Elder E. S. Bailey, Sabbath morning; T. D. Brown in the afternoon; Jas. Sumnerbell in the evening; J. Bailey, First-day morning; S. Carpenter in the afternoon, when a collection for missions would be taken up; and preaching in the evening by L. Cranall. L. M. Cottrell being called upon for that duty, read an essay on the subject of training our children to observe the Sabbath. The effort of Bro. Cottrell was a very acceptable one. His arguments were well constructed, close, and practical. His publication in the Recorder was asked by the Association. D. P. Curtis was next called upon for, and read, an essay on the nature and extent of efforts for the conversion of sinners. This production was of that outspoken, earnest, and manly sort that Bro. Curtis is distinguished for—on which account, and upon the nature of the subject, it was not quite so warmly received by some as that which came before it; yet its publication was requested by the body, in a way that signified that its merits were appreciated. The Association then adjourned for our hour. Further notice of the doings of this Association next week. In relation to the article signed "Poor Pilgrim" we have somewhat to say. In the first place we wish to correct what we think a mistake that "Poor Pilgrim" has somehow fallen into. To us it is altogether new that the Recorder had at any time declined to publish articles on account of their advocating the doctrine of the second coming of Christ. So far as this fact is a matter of prophecy, it has been the avowed doctrine of the denomination; but our ancestors were not such "wiccacras," (wiccacras) as to know the time and manner of its coming, any farther than they were able to learn from what is revealed in the sacred writings. We are inclined to the opinion also that "Poor Pilgrim" has under a mistake in thinking that our opposition to the doctrine of the second coming of Christ has driven from our fellowship those churches he has named. Indeed, we were not even aware of the fact that they had left the communion. That members (and we know not how many), have left us in consequence of their having adopted sentiments in connection with Adventism, not common to the Seventh-day Baptist Churches, we admit; but we think "Poor Pilgrim" does us injustice in charging us with driving them from us. As far as we are acquainted with facts, such persons have unwound and discarded us. We have never known of a case of church excommunication against any member of any one of our churches, on account of opinions in relation to this subject. When members have refused to fraternize with us, purely because of their peculiar opinion in connection with this subject, or because we have extended to other denominations of Christians some cordiality, it is ungenerous to charge upon us that we have

to reneth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead; and that no man might buy or sell, save he that had the mark, or name of the beast, or the number of his name." If this reference does not represent our people as being in close fellowship, and in intimate relation with the master spirit of all eras, it would be difficult to select language that would. We think the writer, whoever he be, is under an obligation to state to us in plain and unambiguous terms, what he wishes us to understand by his referring us to this text. If we understand him correctly, then he is bound to inform us what the characteristics of this mark and number or name of the beast is, that we have no conspicuously upon our head or forehead. Unless he can and will do this, "Poor Pilgrim" ought not to expect us to write such hard things against ourselves, and we certainly will not against our brethren. So far as we may be capable of judging, as to what is right, we intend to do what is right, and we will try to do it in the right way. We design to look well to our boiler and safety-valve, and avoid being blown up, if possible. As the SABBATH RECORDER, we generally notice what is said concerning the Sabbath, whether we like it, or dislike it. The Boston Investigator, of June 8th, has shown its colors on this subject, and says, "Remember the Sabbath-day to keep it holy," etc. This command is rather unmeaning, and consequently presents no attractions not inducement to obey it. What are we to understand by the term holy? If it means simply that we must attend church on the Sabbath, or otherwise engage in religious exercises on that day, it is a term expressive of no particular virtue. These things are not at all meritorious in themselves considered. They may not denote, we admit, the existence of moral obliquity in all who perform them; neither does their absence prove moral dereliction in those who disregard them entirely. At the best, they are only popular ceremonies, and no more evidence of goodness and ability on the part of those who practice them, than the adoption of any new fashion in relation to dress or style of living. So thought the infidels of the French Revolution. Their equality to God and to whatever claimed to be a revelation from Him, that they could see neither reason nor religion in the observance of a weekly day of rest and devotion. They were, however, not quite so deadly opposed to a periodical day of rest, but that they could set apart one day in ten from the common secular duties of life. But the Investigator goes beyond the infidels of France. It can see no meaning in the Fourth Commandment of the decalogue, and consequently no attraction or inducement to respect or obey it. We very rarely find a man who will admit himself to be so stupid as not to be able to find a meaning in the Divine precept. We trust there are but few who claim to be enlightened by reason and science, bold enough directly to charge God with foolishness. It is admitted by the good and wise, as well as the hardened of every generation since the exodus of Israel from Egypt, that God was the author and giver of this commandment, and He assigned His reason for imposing it upon his creatures. And yet the Investigator can understand no thing from it! It is not surprising that it can find nothing attractive in it, or that it should feel no inducement to obey it, for such like denials from truth are common to all unregenerate hearts who say with Pharaoh, "Who

Communications. For the Sabbath Recorder. The Reign of the Sabbath.—No. 1. "Thou hast made us men and women, and we shall praise on the earth."—Gen. 1, 10. In the first several volumes of the Sabbath Recorder, if my memory serves me right, we had occasional articles upon this interesting subject. James A. Briggs, Isaac P. Lebaugh, Stanley H. Baker, and some other writers furnished matter for a free discussion of the subject; and so far as I have learned, the theme was interesting to most of our people. Of late years, I understand the conductors of the Recorder have ignored the subject, except so far as it is connected, (or rather supposed to be connected,) with the Whittierian theory of the conversion of the world, and the spiritual reign of the saints in the Kingdoms of this world, or as it is commonly expressed, "the reign of Christ in the hearts of his people." Why this thing is done, I know not; except it be the fear of our wisacras that what is so popularly called Adventism, should find a helping among our people. Well, what is the consequence? This: We have driven off two churches, (in Ullyses and Hayfield, Pa.) and many other individuals, whose piety is as unquestioned and unquestionable as any that remain among us. (Whose mark is this? Let Rev. xii. 10, 17 answer.) And now so far as I am acquainted and so far as I can hear of the sentiments of the churches, the doctrine of this promise-class is gaining ground among us with great rapidity, and a thorough sifting with a Whittierian (alias orthodox), save would this as a great deal more. In the fear of the Lord and on the behalf of all honesty in profession and principle, I hope the present editor Committee will take off the ban from this subject in all its shades and positions. We profess to be a Scriptural people; to be guided and determined by the plain word of God alone, and wanting no other sacred keepers to contest our Sabbath-keeping. But what avails it if what better we than others, if there is a fair Christian edition of Bible teaching that we ignorantly entertain? The Senior of the editorial Committee reported to have once said: "The doctrine of the Sabbath of Jehovah and its observance those last days of the apostasy, is rolled up as a people, and if we are faithful, come, God will raise up some other set whom he will give that high and holy word. Or words to that effect. If these apocalyptic words, they are surely fulfilling; I despised Sabbath-keeping Adventism made seven thousand converts to the S. in a little less than ten years. They a weekly paper with 2300 subscribers, have forty different pamphlet publications which they annually sell and give away thousands, which are constantly being forced on a steam-power press of the They read out six texts, each capable of 3000 hearers, during the summer season in the north-western states, in which the ten commandments is usually, I and uncompromisingly preached; and ward of the danger of renouncing or any one precept of Jehovah's holy law. But what we are doing in contrast people profess to have existed two years, and scarcely number seven now. The Sabbath Recorder is fourteen years, we have 1200 copies have eighteen tracts, some quite new have been on press on the Sabbath

to be extracted, it is to be... the purpose for the pub... fund in the Western... Association.

We have no wish to... against their share upon one... people for support. But our... all this one hundred thousand...

the building tip of your... church, and among the... of your influence and... would in my judgment, enhance...

The meeting was held in the... church on Monday, Jan. 15th... at 10 o'clock A. M. An interest...

social and world of... included. Our... may have been the...

PROVISIONAL POINTS TO THE DUTY OF THE HOUR

To the Editor of the Sabbath Recorder:

Duly appreciating the privilege I enjoy of speaking to your readers, I wish to say to the Seventh-day Baptist brethren, that my soul responds to a hearty assent to the sentiment expressed by Bro. Warden, at our late General Conference at Battle Creek...

The questions concerning the law of God are before the people. The agitation will not cease. No party is willing to let it cease. Hence it remains not a prophet's inspiration to foresee, that the agitation will continue till it is brought to a least.

The political question of legal sanction in behalf of Sunday must and will be brought to an issue. There is no evading it. Hence those who truly love God's law can plainly see that without the aid of inspiration—that now is the time, in the providence of God, while the elements are in agitation—while the subject is before the people—to hold up the true light, and vindicate, by

The experience of other people may guide us in our effort. The Presbyterians, the Methodists, and the Universalists, in raising their memorial funds, that they could rally more of their members, awaken a deeper interest, and secure more money in behalf of their schools than for any other enterprise. We shall be able, also, to do the same.

The reasons are obvious. The Tract interest, the Sabbath agency, the Missionary cause, and the aiding of weak churches, appeal constantly to the sympathies of our people; and funds can be readily obtained for them every month, and even every week in the year. A continual stream of contributions can be easily made to flow into their treasuries. It is not so with the work of education—at least, it has not been supported in this way among us.

Only as rare intervals come before the people, and receive an adequate help in money from them. Our birentennial affords our colleges and academies this opportunity. Long years must elapse before another occasion so favorable, will in all probability be presented.

It is in the very nature of a memorial fund, that it should be made

There are hundreds, perhaps thousands of Sabbath-keepers scattered over the land, from the Atlantic coast to the shores of the Pacific, who do not belong either to your church organization, or that of the seventh-day Adventists. Some of these are lonely ones, having no church privileges; with others living near each other, or in groups, enjoy their regular prayer and social meetings on the Lord's Holy Day.

These Sabbath-keepers are mostly men and women of strong faith and determination, who, in the face of universal opposition, maintain their allegiance to the holy law of God. With suitable effort on your part, a large number of them might be

In order to operate understandingly and successfully among us, however, it will be necessary to take into careful consideration less leading peculiarities of our faith, such as the subject of Sabbath-keeping and the other special duties of Christianity. These I have already alluded to. We believe that the second personal advent of our Lord is near at hand, and we also believe that man is by nature mortal, and will not attain to immortality, or enter on his everlasting reward, until the Lord comes to raise the "dead in Christ." We hold these as very important, and even vital, points of Christian faith, points which experience has taught us to be aids in the formation of a true Christian life and character.

Viewing the matter in this light, we feel it to be our duty to advocate these points of faith, with that alacrity God has been pleased to give us, and will not act in full union and harmony with any class of people who would oppose them. If any of your ministers should come among us preaching a temporal millennium prior to the coming of Christ, or that man is by nature an immortal being, and consequently destined to live

How can any man have both the Lord helped also, to stir up my brethren. May I not a there not one thousand who are now waiting to think offering of even such, as a share of fund? This will be then we should have a co-share, in the less it had been left to fall habit. As the success elms that they desire a precious gusto, by grace, will they bear a like sum to it that shall carry down a blessing which shall give living water? I give poor evidence of attachment to the is Lord, who consecrate by that he spends in duty.

Come, now, ye sinners, put down each a like sum, and we are able to end and raise of your to this be done through

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another. Well, perhaps one thinks more clearly in the morning anyway.

When God was working out a great experiment with Moses he took a day, not the calendar date, and said, "This month shall be unto you the beginning of all months; it shall be the first of the year to you." Does this suggest that any month or any day may be the beginning of a new year for us if our experience takes us a step farther than the day before? It is this deepening of experience that makes man cry, "Renew a right spirit within me." It is the feeling of complete incapacity to face new tasks which we must perform that leads one to "pray without ceasing."

Calendar minded man celebrates a day. Life minded man consecrates each day—the beginning of the new year.

—Editorial in Church Woman, January, 1940.

Throughout the ages the progress of civilization and the stability of society have been measurable by the amount of influence for good that women have exercised in their communities. It is a heritage that we women cannot ignore. It is one that we must uphold, one of which we must be worthy.—Madam Chiang Kai-shek, in the Church Woman.

THE SABBATH

The Sabbath was made for man (Mark 2: 27a) Sharing It With Others

What we esteem as of vital importance we share with others.

What continues us with joy we tell about. In sharing the Sabbath three things are important: faith, hope, love.

Right Book of such an event as founding of Plymouth Colony was the fact of faith, gripping and making life, character, and conduct. Faith in God and his Sabbath was grip us as it did our fathers. It is done, we share.

Hope: "Now faith is the assurance of things hoped for, a conviction of things not seen."

An important element in life is a buoyant expectancy. It is our indifference to sharing the Sabbath with others because we have lost the joy of it that is our greatest loss.

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newly made father shares the news of his first-born.

Love: "If ye love me keep my commandments." Faith, hope, love took Jesus into the synagogue for Sabbath study of the Scriptures and worship of God. They not only filled him with joy but led him to share his life helpfully in teaching, healing, and saving. In our love for God and following with Christ we will be led to share our blessing with others; and not the least will be the Sabbath.

"A HISTORY OF THE TRUE CHURCH"

A BOOK REVIEW

By Curtis F. Randolph

A copy of a book bearing the title, A History of the True Church, with the names of A. N. Dugger and C. O. Dodd as authors as well as publishers of the book for "The Bible Advocate," Salem, W. Va., U. S. A., copy right, 1936, has recently come into the hands of this writer. The book, of upwards of three hundred pages, is a palpable attempt to prove that the religious sect known as the "Church of God" is a sort of apostolic succession from the time of Christ, "traced from 33 A. D. to date."

To that end, hundreds of quotations from numerous authors, chosen irrespective of content, have been jugged into a sort of chronological chain, with connecting notes or comments by the authors of this book, in their attempt to establish their thesis, apparently wholly oblivious of the fact that all Christian churches, and Jewish churches for that matter, are churches of God, though by no means in the narrow sectarian sense meant by the authors of this book. All said and sundry authors from whose writings a few lines, or even pages, can be gleaned to supply links in their chain of assumed evidence, are cited respectively. Even though, as stated, the Roman Catholic Church is "The ark," in every literal sense for the soul of man.

Some of our best known and older Seventh Day Baptist churches are cited as "Churches of God"; for example, the Mill Yard Church of London, England—the gateway to E. J. (the apostle) Seventh Day Baptist churches—give 1-1/2 pages. No link are however, mentioned, and even the God and Seventh Day Baptist Church of Ephesus

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Benjamin Franklin becomes "the famous Pennsylvania Quaker" and "an observer of the seventh-day Sabbath." (p. 262.) The worship of the stern Puritan at Plymouth was on the Sabbath (Saturday) rather than Sunday." (p. 265.) The Pilgrim Fathers "were Sabbath-keepers, observing the seventh day of the week, and baptized by immersion." (p. 248.) Such preposterously erroneous statements are calmly inserted into the body of this remarkable book as historic facts.

Names of persons and places are treated equally cavalierly; for example, Francis Bunfield appears as "Francis Bunfield," J. S. Bennett as "Julie Bennett," Pomer's Hall as "Panner's Hall," Bull Snake Alley as "Bell Alley."

The authors do not appear to know that, in the last analysis, the Puritans and Separatists were two distinct classes of church reformers in England; but they use the terms Puritan, Separatist, and Non-conformist as synonymous and interchangeable, apparently. The sect now known as the "Church of God" is of comparatively recent origin, an offshoot, as we learn, of the Seventh Day Adventists, who came out of the Millenial movement of a century ago. More recently, as we are informed, there was a split in the "Church of God"; and A. N. Dugger was a leading spirit among the seceders. As set forth in the book under consideration, the seceders established headquarters at Salem, W. Va. Here on September 4, 1933, occurred "the restoration of the Scriptural organization of the Twelve to look after the spiritual affairs of the church, and Severs to take charge of the financial business, and also the Seventy to go forth two by two in giving the warning message for the hour." (p. 299; 1. pp. 300 on 301.) Among these principles, the reader will recognize an imitation of the Twelve Apostles of Jesus, and of his bewilderment. Here, it may be asserted that Jesus does not carry the bag. It appears to be entrusted to seven, rather than one. In these groups, the authors of the book see great promise.

Intersecting, historical and otherwise, such as we have noted, are sufficient to condemn the authors of this book and the church they represent. The book is a masterpiece of error, and the church a masterpiece of folly.

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this book outright as wholly untrustworthy as a source of history, even narrowly sectarian history. It is a pitiful, all but ludicrous, example of history written by ignorant hands, unaided in historical research and interpretation, but bent upon establishing a predetermined thesis, regardless.

YOUNG PEOPLE'S WORK

CHRISTMAS TREE

The Sabbath School and Society connected with the Pawcatuck Seventh Day Baptist Church had a Christmas Tree and Festival, at Army Hall, in Westerly, on Tuesday evening, December 15th. The exercises were opened with prayer by Eld. A. B. Bordick, which was followed by speeches and dialogues from the children, most of which were prepared for the occasion. These were interspersed with singing by the school, all together occupying about an hour, which was spent very pleasantly and profitably. One piece was sung upon the stage by three little girls, and was received with much applause.

The scholars were then escorted in threes by their teachers to the table, where a plentiful supply of cake, fruit, popcorn, etc., awaited them. The school and children of the congregation, numbering in all about 100 and 25, were then served; after which the table was again loaded, and others present invited to participate in the collation, while the scholars were allowed to promenade, or to pass the time as they saw fit.

This part of the entertainment being over, the audience was again called to order, when the committee proceeded to distribute the prizes from the tree, each member of the school receiving one or more. The tree was situated upon the platform at end of the spacious Hall, and presented an imposing appearance, being loaded with almost an endless variety of articles, from the cheap toy to the costly holiday presents, amounting to about 500 gifts were bestowed, of nearly all of which were presented to members of the school. Upon most of the articles were written the name, which were read aloud to the children, adding interest to the occasion. The

audience was again called to order, when the committee proceeded to distribute the prizes from the tree, each member of the school receiving one or more. The tree was situated upon the platform at end of the spacious Hall, and presented an imposing appearance, being loaded with almost an endless variety of articles, from the cheap toy to the costly holiday presents, amounting to about 500 gifts were bestowed, of nearly all of which were presented to members of the school. Upon most of the articles were written the name, which were read aloud to the children, adding interest to the occasion. The

THE HOPE OF ISRAEL.

"Of the hope and resurrection of the dead I am called in question." Paul.

VOL 2 - Why not? - WAVERLY, MICH., AUGUST 25 1865.

NO. 10.

Cheering Letter from Bro. Case.

much given THE HARTFORD CONFERENCE.

Paw-Paw, Aug. 15th, 1865.

DEAR BRO. DILLE:—I thought I would write a few lines, and let the brethren know that we still live and have hope in God; notwithstanding all the power of the enemy to crush, scatter, and destroy those for whom Christ died. With Job, I can say, "I know that my Redeemer liveth," "and because he lives I shall live also." Dear Brethren, let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

Our Conference at Hartford was one of the best that I ever attended. The Lord met with us, and gave us his Spirit to assist us in the commencement of the conference, and it abode with us to the close. A blessed union and harmony prevailed. Saints rejoiced and wept as they delivered their strong testimonies for the Lord. And all felt that the Lord was a present help in time of need. He stood by his servants while they opened the Scriptures to the understanding of the people. The Gospel was proclaimed in its native beauty, and the power of truth was felt. Saints rejoiced; sinners were converted; backsliders reclaimed. At the close of the meeting, late at night, the request was made, and on Monday morning we went to a little lake, and Bro. CRANMER there buried beneath the yielding waves, three, and raised them to walk in newness of life. We then took the parting hand, to go to our homes, feeling the full assurance that Jesus will soon come to gather the wheat into the garner of the Lord.

We met the old and the young; and all feel that the Lord is about to work in mighty power to gather the remnant of Israel, that have been scattered in a dark and cloudy day, by the combined influence of Satan, through those agents who are led by their own selfish hearts, and promptings of Satan, from which may the Lord deliver his people. *wh. &c?*

Dear Brethren scattered abroad, I still love the Lord, and have hope that I shall meet you in the kingdom of God, where the tongues of the slanderers will forever cease, and the weary will rest. *H. S. Case.*

[*Bro. Case "accepted the faith" in March in '55. With C. P. Russell began the Missionary Society at 1864 and died within 2 years.*]

Being Born Again.

"Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." "Ye must be born again."

The Scriptures speak of a first Adam, who is earthly, and of a second Adam who is the Lord from heaven; of being born again; but not of being born a third time: of this life, and life in the world to come; of a natural body and of a spiritual body; of bearing the image of the heavenly. We also read of a first death appointed unto all men under the first Adam, and of a second death for those whose names are not written in the book of life.

The first of these several conditions, is found in connection with the first Adam, the second is found in connection with the second Adam. The first conditions continue down to the resurrection, the second will commence at the resurrection. I propose now to examine the doctrine of BEING BORN AGAIN.

1st. WHAT IS IT TO BE BORN? And behold, then shalt conceive in thy womb, and bring forth a son." Luke 1: 31. This bringing forth a son, is called in the 35th verse being born. If this is being born, then to be born again must be to be brought forth a second time. In this passage it is said, the Son of God was born.

2nd. WAS CHRIST BORN AGAIN? Heb. 13: 20. "Now the God of peace, that brought again from the dead our Lord Jesus." Christ there, was born again, or brought from the dead. Col. 1: 18. "Who is the beginning, the first born from the dead." Acts 26: 23. "That Christ should suffer, and that he should be the first that should rise from the dead." Being raised from the dead then, is the same as being born from the dead. In Rev. 1: 5, Jesus is called "the first born from the dead." (See Whiting's translation.) Our question is plainly answered: Christ was born a second time, or born again, or born from the dead.

3rd. WHEN ARE CHRISTIANS BEGOTTEN AGAIN? 1 Cor. 4: 15. "For in Christ Jesus I have begotten you through the Gospel." Phil. 10. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." James 1: 18. "Of his own will begat he us through the word of truth." 1 Pet. 1: 3. "Which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 John 5: 1, "Whosoever believeth that Jesus is the Christ, is begotten (See Whi-

he had left deliberately but not from Church.

DAVISON HISTORY (Written by Edw. S. Davison in 1954 from Long Beach, Calif.)

The family originally came from England. There is some Welch ancestry on one side - I think the Davison side, as that is not an English name, as I know our Grandfather was Samuel E. Davison. Grand mother I think was Ann, but I don't know Ann who. They seemed to have settled in New Jersey, that was where my father was born (that was Samuel Stennett Davison - Eber Davison was born in Pennsylvania), then they emigrated to Centerville, Iowa - S. East. It seemed that the Sheffield-Robinsons and Davisons just happened to locate in the same community. During this time my parents were married in 1870. My brother James was born at Centerville, Iowa. I remember my father telling of your father then, that some of the sisters telling their mother, I believe Eber has married Eunice James. He has something he wants to tell us but he hasn't the nerve to tell us he is married. So the sisters cornered him and he said yes, they were married. They settled near Fairfield, Iowa where they lived until 1890, then moved up to Woodward. From there on you likely know.

THE CHILDREN OF SAMUEL E. and ANN DAVISON

SONS
Alpheus
John
James
Eber

DAUGHTERS
Leah
Hannah
Sarah

S. Stennett Davison

Alpheus wife was Bethia. As far as I know they lived in Wash. D.C. the greater part of their lives. He was head of the U.S. War Pension Dep't.

There were six children

Kenneth, Will, Judd and Charlie also Nettie and Edna.

I had met all of them but Kenneth, he worked in office with his father. Will and Ann (his wife) were about the age of my parents. They were at my parents wedding also attended their Golden Wedding at Fairview April 30, 1910. Don't know that they had any children.

Judd lived in S.W. Missouri - had one daughter who visited us in Iowa also once in E.W. Oklahoma. Charlie and his wife Maggie lived in Des Moines. He was mail clerk on Express Train. Enlisted in Spanish American War in 1898. Came home with Yellow Fever - visited there at Woodward, Ia. in fall of 1898. From there we never heard from him.

There were other brothers of Grandfather Davisons but no one seems to have any record of any. My father used to say that the D in John D. Rockefeller was that his mother was a Davison.

From Centerville Eber and Eunice moved to Fairfield, Iowa. My father and the Sheffield's went to Boone, Co., Iowa. Grandfather Davison's two sons John and James, the two sisters Leah Robinson and P. Shryvers went to Nortonville, Kansas. There Grandfather Davison was ^{the minister} pastor of the Seventh Day Baptist church during the 1870. He was an eccentric old gentleman. He used to cut his own hair. Preached his own funeral sermon, about two years before his passing. He and grandmother died there at Nortonville - he at 83 and she at 81. Theirs and two other graves are there in corner of a field 3 miles North of Nortonville on what was known as 7th Day Lane. I have been there at about 1911 - they died I think 1880 - 1882.

It has been said Grandfather and family started keeping the Sabbath when he knew of no other Sabbath-keeping people. Father used to say that his father could hardly give on his faith that he would live to see Christ's 2nd coming.

I am not so much of a Bible student as those before me but I see an outline of prophecy. It don't seem to be the end on the clock is not quite ready for striking, but a warning of it has been just coming up for some time.

The daughter, Nettie, of Alpheus, (about the age of my mother, married Luke Spooner. He was a prosperous farmer - lived near Griswold, Iowa, one of the best parts of Iowa. They had four children - Julia about Leah's age and Susie 4 days younger than I. She visited us in Ark. in 1937. Died in 1940 of heart trouble. Indeed a fine person. John, the youngest died at age 40. Julia still living at Ricewell, Iowa. I hear from her every Xmas time. Will, the oldest brother about 90 or so lives at Crinnell, as his father a wealthy Iowa farmer. The daughter Emma, married a man by name of Reel. Marriage was not much of a success. They had two children - Deliah and Stanley - she and children came there to Oklahoma in fall of 1909. They were only there a year or so and went back to Oregon.

Of the sons, John and James, both served in the Civil War. John was wounded but lived until 1934. He and James each owned farms near Nortonville, Kans. James seemed to have kept up a home as he did not marry until he was 63 then moved to Illinois. When he had his home at Nortonville his parents lived with him and Aunt Louise kept house for them. Grandmother died in 1930. Son John was married and later moved to Washington, Co. Kansas. I have had some contact with his family but never met any.

Of the three daughters I think Aunt Leah was oldest. She married Able Robinson - a 2nd cousin, I think. He had been married before. Had one daughter, Martha - lived near Nortonville. I have been at her home. Of Aunt Leah's children there were 8 - 5 girls and 3 boys. One boy - Walter - killed by lightning at about 14 years. One girl bit by rattlesnake but don't know her name or age.

<p>GIRLS</p> <p>Louie</p> <p>Priscilla</p> <p>Belle</p> <p>Zilla</p>	<p>Boys</p> <p>Edwin</p> <p>Walter</p> <p>Bert</p>
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Guess you know pretty much of the girls unless Zilla. She married Ed Stillman there at Nortonville and they moved around some. At one time were in Panhandle near Knowles. Finally settled down at Occaside where they both died. Zilla in Sept. 1955. We attended her funeral. There were 11 children. One son had committed suicide. Eight of the others lived around Occaside and were at their mother's funeral.

Other daughter, Hannah, married Addison Birch. They had four children. Allie, Albert, Rena and Clarence - they lived at Boonesborough, Iowa - adjacent to Boone. The mother, Hannah, died of cancer 1876 at age of 36. Grandfather Sheffield preached her funeral sermon. I was one year old at the time. The father never established a home after the mother's death. There are three children still living. The youngest, Clarence 83, past. Allie the oldest having died several years ago here in Calif. At the time we moved to Oklahoma in 1899 the father, Allie and Albert (now calls himself Joe) were living S.W. of Dnid on a Homestead. A few years later they sold it and moved to Canada. After nearly 30 years left what they had there and came to Calif. Joe said when he was 70 years he was completely broke but about 1939 he started in real estate at Compton just six miles North of us. He could cash in now for around \$75,000. Is 90 past but had a stroke last March, but can walk some. Has been very active. Drove his car until 18 months ago. He spent the winter here with us three years ago. Lives with an only daughter 75 miles on the Mt. top. The sister, Rena, 86 lives at Pasadena - a widow. Clarence lives at Lawrence, Kansas. Has been in school and education all his life. He was married there he was 15 - his wife one year younger. Both still living. Clarence could tell you more about it than as the end for father was at Lawrence, Kansas and he started there.

Samuel

Ann

Boisen

Alphonsine

in Ballin (C)
(works, etc)

Johan (Minnick)

Jessie (Minnick)

Elen (Fitzell, Pa)
in Sumic

Samuel Stewart (Bore, Pa)
Styfield (Oklahoma)
married with 2

Scott (Robison) Nashville
11. wife Rosanna (and some other)
(He has a d. pr. person in - north)

Harriet (Brennan) (Pa) (Ogle, Pa) (Cant)
in Addison Smith

1. (Pa) (Brennan, Pa)
2. (Pa) (Brennan, Pa)
3. (Pa) (Brennan, Pa)

Swick

John
5087
Minnick

John
Minnick

Wife (Gammill, Pa)
Julia (Gammill, Pa)
Swick
John

Dish
Stoney

Elen S. (Gibbs) (Pa)

Lucie (Pa)

Piccola

Belle

Yilla (Minnick, Ok, probably, Sumic, Pa)

Elinor in St. Stillman

W. Allen

But

Q. Rose Robison married a Gardner
(12. To wife, wife of L.A.)

in 1880
in 1880
in 1880
in 1880

will going on. While the tendency is for each new church to assume that it has all the truth to be had, there have been and still are conscientious, God-fearing men like the Wesleys, Campbell, King, Miller, Humphreys, Ewing, Roger Williams and the Stonettes, and more to follow who will yet proclaim great and important truths as yet unseen.

(To be continued.)

Rock Island, Texas

Baptism.

BY JAMES BRINGLETON.

I WILL, now by the help of the Lord take up the subject where I left off in our good paper, the ADVOCATE, of January 22. The readers will recollect that the heart broken sinner would not receive pardon until he had done the last thing that the good Lord requires him to do, and that is, to be baptized in the name of the trinity, which of course as all know is the Father and the Son and the Holy Ghost. Now, I take the position that the three above named are three distinct characters. But they are one in sentiment. The readers of our good paper know that I commenced in Matt. 28: 19, 20. Then came to Mark 16: 14, 16, then to Luke 24: 47; John 3: 5. And I will fall back on my Master's own words to Nicodemus which are as follows: "Verily, verily I say unto thee, Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Now, my dear brethren and sisters of the Church of God, I have often heard preachers quote the 5th verse of John to which I have called your attention, like this: ye must be born of the Spirit, etc. But we see that the Spirit don't come before the water. It is a stubborn fact that these words of our blessed Master forever knock the props from under a very current doctrine taught in the world today. We often hear the preacher tell his audience that one drop of water is as good as an ocean. Every sensible man and woman know that anything born must be less than that which gives it birth; hence we see it would be impossible for a person to be born of one drop of water. "Born, brought forth."—Webster. Yes, thanks be to God, whenever the penitent sinner is born of the water they are brought forth to walk in newness of life." Through the help of the Lord I have baptized a great many persons and when I would

away Philip, and the sunuch went on his way rejoicing." I never have baptized a person or persons without having them confess that Christ was the Son of God, from the fact that hundreds and thousands living today on the earth don't believe he is the Son of God; these are persons living in our country here that don't believe he is the Son of God. But the sunuch confessed that he was God's Son.

But it is a fact that nothing can be born until it is first begotten, therefore a person must be begotten by the Lord's eternal truth before they are born of the water and of the spirit. Philip preached Christ to the sunuch, hence he was begotten by God's word before Philip baptized him, and according to the Bible there were thousands of souls begotten by the word of God on the day of pentecost, for the word of God goaded them to the heart and they wanted to know what to do to be saved, and they were told what to do and they obeyed and became Christians, and were added to the church of God the same day. But says one, It is said that there was about three thousand souls on that occasion and it would be impossible for that many souls to be all baptized in one day. I am aware that some say it could not be done. I say it is not a thing impossible, from the fact that there was present on that occasion about one hundred and twenty disciples, and that would be only twenty-five souls to each disciple. God forbid that I should boast save in the cross of Christ. But as old as I am now which is seventy-nine, let all the candidates be ready, who going forward in obedience to the truth, and I by the help of God, can begin at 9 o'clock in the morning and quit at 6 o'clock in the evening, and bury a hundred and forty souls in that time. So people need not say it was impossible for three thousand souls to be added to the church of God in one day. And now I will say in conclusion to the all important subject on baptism, that my heart's desire and prayer to God is, that all the doctrines and commandments of men and doctrines of devils will soon fall beyond the hope of a resurrection, and the doctrine of Christ and his disciples over all the earth prevail. Amen.

Kangsha Station, W. Va.

Letter Department.

From Sister Katie R. Gilstrap.

bring them forth I have heard them say with a calm, soft voice, Glory be to God! But if a lady or a gentleman would come to me and demand baptism of me and say, I don't want to be immersed, I want you to sprinkle me, I would be compelled to refuse them.

The words sprinkle, sprinkled and sprinkling occur only eight times in the New Testament, and in all the eight times where those words occur they have no reference to baptism whatever. We as a people don't regard sprinkling and pouring baptism at all, and the man that does regard sprinkling and pouring as valid baptism is bound to admit that he is baptizing a live person or persons. For my part I will not baptize a Christian if I know it, from the fact that all Christians are alive to God and not dead, therefore I want the penitent sinner or sinners to be perfectly dead to sin, that when they are brought up from the watery grave they should walk in newness of life." Rom. 6: 4. Hence the readers of our good paper can see that I believe in burying sinners who are dead to all past sins in order that God may make them alive in his cause and good workers in his vineyard.

Perhaps some of the readers of the ADVOCATE have never seen John Wesley's Notes on baptism. If they haven't been changed within the last 35 years they read as follows: Wesley said that the ancient order of baptism was to dip, to plunge, to overwhelm, to die." I can say with all my heart Amen to the above notes, May God help me, his poor unworthy servant, that when I baptize a penitent sinner to overwhelm him in the water.

I will now notice in the 8th chapter of Acts a man or two in harmony with baptism. It is the case of Philip and the sunuch. Vs. 36, 37. "And as they went on their way they came unto a certain water, and the sunuch said, 'See, here is water, what doth hinder me to be baptized?' And Philip said, if thou believest with all thine heart thou mayest; and he answered and said, I believe that Jesus Christ is the Son of God. And the chariot came to a halt and Philip and the sunuch both went down into the water and Philip baptized the sunuch. And when they were come up out of the water the Spirit of the Lord caught

Dear Brethren and Sisters:—Again we wish to greet you, and show our appreciation of the good paper and the many cheering letters. How we wish we could be with some of you during the coming season of memorial of Christ's death, and of the great victory he has achieved for us. But even Bro. Nichols will be unable to meet with us. The coming week should not only be a time of great rejoicing and thanksgiving for the bright hope before us (made possible by the great victory on the cross), but also a time for deep heart searchings. Though, really, the heart searchings (by the light of God's word) should come before the season commences so we may be sure our hearts are pure and undefiled and ready for the communion. Perhaps all of the readers of the ADVOCATE may not see or feel the need of our still keeping the seven days feast of unleavened bread with the two Sabbaths. (These sabbaths fall this year on Sunday March 31 and Sabbath April 6.) But we believe Christ and his disciples after him kept the full feast and that we should too. For after the communion supper was over, the disciples thought Judas was sent to buy what they had need of against the feast. Thus showing they recognized there was more of the feast to come. John 13: 29. (Then were the days of unleavened bread. Acts 12: 3; 20: 6.) We cannot give more proof here or our letter would be too long, but we will gladly write to any who wish to investigate further.

We were much rejoiced to see, from last ADVOCATE that the ADVOCATE people will keep the passover this year on correct time, that is, to prepare emblems on 14th day Abib (March 10th) and to partake of them on "that is, 15th" or forepart of 15th Abib instead of partaking of them on forepart of 14th as they formerly did. This latter time would have called for the killing and preparing of the lamb on 13, as the 13th was not ended until sun was down, and they were told to keep it up until 14th day and kill it as going down of sun. Deut. 16: 6. It especially rejoices our hearts to know we have at last found a church that is open to conviction. That is not so bound up in creed (rich and increased in goods and have need of nothing) but what

it can turn from past errors and bravely walk out in the light comes. No difference how clear a man's point may at first seem to us, we should always keep our hearts open for investigation and light that we may climb step by step and grow in grace and knowledge day by day. And now dear brethren and sisters, that this difference in time, the main barrier, has been removed I would be glad for an opportunity to withdraw my name from Seventh-day Adventist church book (for so much new light has come to me, I can no longer an Adventist in faith or practice) and unite with the Church of God. But there is no church or minister in reach of us. I also feel quite sure my dear companion would join with me in taking membership in the Church of God were opportunity presented. We may have our hardships and trials but we have the blessing of being united in religious faith and practice in our home, and we take much comfort in studying and working together. Oh! that all companions might enjoy this blessing! And it could be more, if young people were more careful in their selections, and would not allow themselves to be unequally yoked together.

Would like to write of how this grand passover, with its connecting truths came to us, but my letter is already too long. But will simply say it was not till we were ready to empty our hearts and minds of past views (for they did not satisfy our longing or give complete harmony) and simply fall at the feet of Jesus and his word; for him to fill our hearts and praise his name he has done it. (But still we must keep our hearts open for new light.) At first only a small glimmer of light came. But it rejoiced our hearts and we walked out in trust and obedience and gave it to others. When we kept the first service in the spring of '03 we knew of no one else who kept it on that time. But we later heard from Bro. Nichols, Bro. DeFord and others, in answer to our searchlight papers mailed them. And we are so rejoiced that when our time and means for Gospel Searchlight failed other and more able ones were raised to further publish to the world this truth. (Bro. DeFord in Ansel and Dr. Reed in Gleanings, and them and others through the columns of the ADVOCATE.) And now many others are with us. May the good work go on, and light and knowledge increase day by day is our prayer. A number of S. D. A. accepted this passover truth (and the beautiful harmony it brings from the Bible—where before old views had thrown such discord and apparent contradictions

over it) with gladness and rejoicing but as near as we can learn a number at least became faint hearted and gave it up when they found their church leaders did not accept it. But praise the Lord, I was not one of these. In all our after study we have found no apparent discord in Bible in light of these views, but it continues to open up grander and more beautiful all the time. I cannot close without mentioning Sr. Ha Boyce. We were in correspondence with her last year, but have lost her address and would like to hear from her. Oh! that there were more such brave obedient hearts in the land. The passover truth came to her too late to keep it on correct time, but when she learned of the all-wise provision of a corresponding date in second month (Bible time) for those who were unable to keep it on first month, she with her daughters, kept it on the later date. May God's blessing rest on all is our prayer.

CORRECTION

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We want to double our subscription list the coming year. Brethren, we have a work to do. Do you not realize the time is short? Soon the Master will come and our work will be at an end. Shall we sit idly by thinking that there is nothing to do when we might with a little effort secure a few new subscribers to the BIBLE ADVOCATE and thus be the means of sending souls to see these grand truths?